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THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

### DEAN STANLEY'S SERMON ON MISSIONS.

The connection between Christian missions and a crusade against religious equality at home is not at first sight evident; but there are of course lines of relation which connect each thing with every other in the universe, and as the frequency of currents of nerve force will make a beaten track that brings the most unlikely parts of the brain into immediate relation, so the constant habit of recurrence to one topic will cause it to be suggested by every object in the universe. The connection traced by Dean Stanley, in the sermon at Westminster reported in our last number, is ingenious enough. The four living creatures described in the Book of Revelation, and supposed to symbolise the four evangelists, suggested various types of life even at the very commencement of the Church. Differences of belief and organisation, therefore, were not to be regarded as inconsistent with the unity of the Church. No single confession of faith could lay claim to be the absolute truth, or the absolute form of truth. It was well, therefore, that all sections of the Church should agree to allow each other full scope in their operations against heathenism abroad. And why not also in their operations against heathenism at home? Here was a fine opportunity for the exposition of Broad-Church principles of charity. But the use made of it was not a little singular. The lesson enforced was not the obvious one, that all forms of Christianity at home, as well as abroad, should be content with a fair field and no favour, but rather that unfair disadvantages, on the one hand, and unjust privilege on the other, are essential to the completeness of religious freedom. "There has been in this country," said the preacher, "at least since the Reformation, an acknowledged divergence in the mode of disseminating truth, which may be described as the public and the private way." The public way is described in many high-sounding terms, but they all come to this—that it is prescribed by national law, supported by national resources, and to a certain extent protected and enforced by national authority. The private way, on the other hand, signifies the voluntary yet organised working of individual zeal. It is prescribed by mutual agreement, supported by free devotion, and enforced by living zeal.

The Dean of Westminster assures us that both ways are, if not equally good, at least approximately so, and that the one ought not to be allowed to interfere with the other. This sounds very liberal and plausible, but we venture to doubt its reasonableness. The principle of the maintenance of one Church ou of national resources, and the principle that all churches ought to be maintained by the voluntary offerings of their adherents, may each have a good deal to say for itself, but to common sense it would certainly appear that they are mutually antagonistic. If maxims of toleration and liberality have any bearing on such a controversy, it is only to teach patience and mutual courtesy to the representatives of opposite principles in the conduct of an internecine conflict. Just in proportion as the one principle prevails the other must succumb, and no accident of an unstable equilibrium in opinion, properly belonging to a transitional state of things, can avail ultimately to hide their fundamental inconsistency. Genuine toleration can only exist between mutually compatible forces. It is not inconsistent with rivalry, and may, therefore, very well be practised by the upholders of exceedingly divergent views of religious truth. Advocates of the Divine rights of Episcopacy on the one hand, and of the sacred authority of the Presbytery on the other, may frankly agree to differ so long as a fair field is afforded them, and even find an advantage in the mutual stimulus engendered by rivalry. But this toleration is necessarily confined to the arena in which they can consistently meet each other on an equality—that is, the arena of free discussion and popular opinion. Within any single church it is impossible that this toleration can be practised without the surrender of one or both of the contending principles. On that field Episcopacy must surrender its Divine right, or Presbyterianism must forego its sacred authority, or both must alike abdicate their pretensions if real communion is to exist. In other words, as we have said, genuine toleration can only exist in an arena where the two contending principles meet upon terms of equality. Now, if the Divine right of Episcopacy is part of the law of the land, protected and enforced by the application of national resources, to the benefits of which Presbyterians as citizens have a just claim; if, on the other hand, Presbyterianism is contemptuously allowed to support itself as best it can, while the whole force of a formally national religion is directed against it, no genuine toleration is possible. The national Constitution is made an arena in which it is impossible for the two principles to meet on equal terms; and a condition of unstable equilibrium will exist until the establishment of equality, either by the denationalisation of the favoured sect, or by the extirpation of the other.

Pathos seems to mingle with the ludicrous as we hear the Dean complain of endeavours made by the "Nonconforming element of religion, to redress and suppress by legislative enactments all expression of the public and national form." Let us remember what is meant by the "public and national form." It is the devotion of the resources of all to the maintenance of the religion peculiar to a part of the population. It is the assumption by a sect of the position of a National Church. It is the opposition of the national authority, in so far as the spirit of the time will allow such a thing, to the free action of religious conviction amongst half the worshipping population. It is the condemnation of all departures from the Established denomination, as dissent from or uniformity to unauthorised standard. It is the maintenance of a social schism which runs like a geological fault through the whole stratification of English institutions and society. The difference in the working of this public and national form now and in the time of the Tudors, is a difference in degree, not in kind. And if the dean's peculiar notions of religious equality are tenable now, they might have been applicable then. We can imagine Bishop Bonner discoursing upon the advantages of a public and national form. The State has a conscience, he might have said, and its conscience requires that heresy should be put down. But these pestilent sectaries, Anabaptists and others, will allow no one to keep a conscience but themselves; let them obey the dictates of their conscience if they will, but let them not be so illiberal as to deny a similar right to a Christian nation. They have the liberty of being burned as martyrs—let them not take from the Crown and people of England the glory of that public and national form of religion which demands the privilege of burning. The difference between the two modes of reasoning is, we assert, not in the nature of the argument, but in the degree of absurdity.

### THE REV. J. G. ROGERS AND CANON CURTEIS.

*To the Editor of the Nonconformist.*

Dear Sir,—I very much regret that I am compelled, in consequence of an observation in Canon Curteis's last, to return to a subject which I hoped had been disposed of. I still more regret to find that I have pained an honourable opponent by what appears to him "a little want of generosity." I must say, however, that this is a question not of generosity but of justice, and not of "rash speech" (of which it is quite possible that there has been some on both sides), but of the accuracy of a particular statement as to the habit of the "Liberation press" to indulge in persistent falsehood. This is a point which is not to be answered by a general assertion that the advocates of disestablishment are sometimes unguarded in their assertions. It is a distinct allegation which can either be sustained by facts or not, and as none have been adduced, I cannot see that I have been ungenerous in saying that the charge has been "conclusively refuted." My desire was that, after it had been disposed of, it should be consigned to oblivion. If I have seemed to insist too strongly upon my view of the case, it has been because my great anxiety in relation to this controversy has been to keep every unworthy element out of it. If it could have been shown that our press had lent itself to falsehood, I should have felt humiliated, but my desire would have been to profit by the exposure, so far as to eschew such misrepresentations in future.

The introduction of Mr. Bright's name seems to me altogether unnecessary, but I do not regret it, as it affords me an opportunity of drawing attention to a fact in the case which seems strangely to have slipped out of notice. Mr. Bright could not lay his hands on the newspaper in which he read the report of the speech on which he grounded his criticism of the Bishop of Truro, and it has been hastily assumed, therefore, that he had drawn largely upon his imagination, which had coloured his recollections of the original statement. I venture to say that the impression made on Mr. Bright's

mind, was made on a number of minds besides. But what is more to the point, it was the impression which the bishop himself expected would be made. This is very plainly set forth in the first hostile comments which Mr. Bright's speech called forth. A writer in the *Times* of Nov. 12, who signs himself a "Member of the Conference," says:—

It is true that in one of the local papers next day a reporter condensed the powerful address into an exhortation to "combat Dissent with its own weapons"; and I believe the words reappeared in your own columns, where, perhaps, Mr. Bright glanced at them. But neither were any of the words Bishop Benson's nor, I felt sure, was the sentiment; and next day I had the honour of a conversation with him, in which he expressed his pain at the way in which that paper had represented him and prophesied that fault would be found with him on the strength of it; as, indeed, had he so spoken, would have been deserved.

After this, it is a little too bad to represent Mr. Bright as the great offender. Let it be remembered that ten days elapsed between the delivery of the bishop's address and Mr. Bright's speech, but no contradiction or correction appeared in the interval. All this is irrelevant to my present purpose, but as Mr. Curteis has referred to Mr. Bright, I felt it only right to show what injustice has been done him by the manner in which a most material fact has been altogether ignored. Church journals and Church speakers have directed their attacks upon Mr. Bright, as though he had recklessly calumniated a bishop, and have quietly forgotten to say that he was misled by a newspaper report, which was left uncontradicted until after the speech had been made.

There is one satisfaction to be derived from the indignation with which Mr. Bright's comments on the supposed design of the Bishop of Truro have been received. It is clear that the idea of suppressing Dissent is felt to be so monstrous that the bare suggestion that it may have been entertained by a bishop is resented as a display of shameful uncharitableness. I can only hope that this true Christian sentiment will make itself generally felt. That it is not universal even in the diocese of Truro is manifest from a letter that appears in the *Oxford and Cambridge Undergraduates' Journal* (Nov. 8, 1877), signed by A. T. Mason, Fellow of Trinity College, late assistant tutor and vicar of St. Michael's, and *Examining Chaplain to the Bishop of Truro*. It is an appeal for help in the work of the diocese, which is described as "missionary work (we are forming a community of mission preachers for the diocese)." After describing the plans employed for the "free development of a young church's system," the Examining Chaplain thus proceeds, "I will only add that four months' experience of this diocese convinces me that there is no part of England where Church work is so urgently called for, or so immediately repaying. *A percentage of 75 are Dissenters, but they crowd to be taught a fuller doctrine as I have never seen people crowd elsewhere. We have here the making of a nation of saints if only sensible and spiritual men will come and work among them.*" Of course the bishop has already taught this over-zealous chaplain that his duty is to honour and work with this "75" per cent., not to convert them.

As to the more important questions at issue between Canon Curteis and myself, he is so far right up to a certain point in his representation of my position. I do believe that a National Church must be an Erastian institution, and therefore I am opposed to the existence of a National Church. To say that I and other Liberationists are therefore "pushing the Church of England into the arms of the Erastians" is an entire reversal of the case. We are bent on getting it out of the hands of the Erastians; but we know that can only be done by the overthrow of the Establishment, and I know not where I have expressed approval of the Public Worship Regulation Act. I have often, on the contrary, condemned it as a piece of miserable trifling; a feeble attempt to strangle a faith by cheap law; an exhibition of the incompetency of Parliament to do the work which it has undertaken. But I have maintained, and maintain still, that Parliament was acting within its own right and province when it passed a new Act to regulate the National Church. To my own mind the idea of Parliament possessing such a power is an offence and a humiliation. And this would become all but intolerable were I a member of the privileged Church which is obliged to submit to this control as the condition of its enjoying the favours of the State. Canon Curteis presents a vivid picture of the results of the secularisation of the Church estate, when "its sacred buildings will be converted into music-rooms, its parsonages sold for hunting-boxes, and its property be divided in a general scramble among the ratepayers." This is an alarmist prophecy of a type with which all reformers are familiar, but which has been repeated so often that it has lost its terrors. But even were it true in every point, it seems to me that there is a worse calamity than this; and one which is not a contingency of the future, but an experience of the present. If the life be more than meat, and the body than raiment, surely the forfeiture of the independence of the Church is an infinitely more serious loss than the alienation of its property. That is what the Episcopal Church—which High Churchmen regard as the English branch of the Holy Catholic Church—is suffering at present. It is idle to talk of its being "pushed into the hands of Erastians," for it is in them already, and can never escape until it is prepared to sever the golden ties of State connection which bind it hand and foot.

Yours very faithfully,
J. GUINNESS ROGERS.

Clapham, December 10.

## REPLY OF CANON CURTEIS.

*To the Editor of the Nonconformist.*

SIR,—I will now, with your permission, take up the second point in Mr. Rogers' interesting letter of Nov. 28. It is, I think, in substance this:—

(2) The whole "plant and stock-in-trade of the Anglican Church belongs to the State, which may, at any time, enter into full possession of it, and use it for any purpose (secular or sacred) that it pleases. To this we Churchmen naturally demur. We say: Fully admitting the "ultima ratio regum," brute *force* residing in the State, to do whatever it likes, it has just as much—and just as little—*right* to do all this, as it has to secularise the large possessions of the Wesleyans, or to confiscate the broad estates of the landlords, or to transform into *ateliers nationaux* the lofty mills of the cotton-lords. For all property is really held in trust. And by probate-duty, succession-duty, stamp-duties, and the like, a reminder is continually kept up that all movements of property attract the notice and undergo the control of the State. Justice, however, and prudence, alike suggest that, whenever trusts are even moderately well fulfilled, the State should leave well alone.

How, then, does Mr. Rogers traverse this reply? He argues thus:

(*a*) The Anglican Church is not the original trustee. She has broken her identity by making certain important changes in her doctrine and ceremonies. "Where was your Church (he virtually asks) before the Reformation?" But to this the ironical reply of Coleridge irresistibly presents itself, "Pray, sir, where was your face this morning before it was washed?" Has no one, in the name of commonsense, a right to wash off the stains of toil and hurried business without risk of losing his identity? Is his will vitiated, his cheque dishonoured, his debts no longer his own, by that moderate act of reform? And does he come down, fresh and smiling from his early bath to find (like the celebrated missionary) his wife a widow and his children fatherless? If not, why, in the name of common equity, is a religious community not allowed to reform itself, without ceasing to be the same community; and, above all, when that "reform" was essentially nothing in the world but the thrusting aside of a certain Papal catch-pin, which (though the steam was fully up) prevented all progress and forbade all adaptation? Now the removal of that catch-pin was the work of the Church herself, through her proper officers in Convocation, A.D. 1530. Anyone who will put aside partisan books, and go to original authorities, may read the whole history for himself. And he will, probably, be surprised to find with what loyalty (on the whole) to Christ and to the nation, the English Church then shook off the paralysing influence of an Italian King-clergyman, and submitted herself to the natural supremacy of her own laity, as represented in the Crown. That strong pressure was put upon her officers at that time by her leading laymen, no one pretends to deny. But that ecclesiastical proceedings are vitiated by lay pressure, is indeed a strange suggestion to come from an Independent minister!

Let us even concede, however, for a moment, that these changes of opinion and practice (which we call the "Reformation") really did destroy the continuity of the Anglican Church. What follows? Why, surely, what is good for one church is good also for its fellow. And when it is pronounced "a pure paradox to Nonconformists . . . that a Church which repudiates the Pope is the same as that which [formerly] acknowledged him," we are forced to reply that it is an equal paradox to Churchmen, how Independents—who (to quote Mr. Bright's words at Birmingham) "in days gone by so bitterly used George Fox and his followers," who (to quote Mr. Cramp) "instigated bonds and imprisonment for all Baptists in New England," who (according to Mr. Skeats and Mr. Green) utterly repudiated the Unitarians, and (according to Mr. Hanbury) attempted to set up a State Establishment of their own under Cromwell—can possibly retain continuity with the enlightened and tolerant body nowadays represented by Dr. Dale and Mr. Rogers. Nay, far more than this follows: for no Romanist, since the Vatican decree has entirely changed their Church's structure, can claim any further ownership in pro-cathedrals, lands, or convents; no Wesleyan, bound hand-and-foot to John Wesley's opinions, and yet (with the *Methodist World*) calling "that prince of Evangelists inconsistent with himself," and "completely mystified," can possibly be held continuous with his founder; and, in short, we are landed in the utter absurdity of confiscating everything and everybody all round, who cannot give evidence—amid a world of perpetual change—of having stood absolutely stock-still! Were such a stock-still thing or person ever to be found, "Let it be confiscated at once, and by all means," say we. But the only thing known to us, which in any way approximates to this condition, is a Baptist endowed chapel, discovered by Mr. Ritchie in Mill-yard, London, in 1870—by this time perhaps reformed, and (I hope) retaining its endowments intact.

(*b*) Mr. Rogers' second argument runs thus:—"But even so, that does not affect our argument, which is that the changes made in the National Church only became *valid* by Act of Parliament." This statement cannot refer to anything else than the *coercive* force lent by Parliament to certain ecclesiastical "canons," which elevated them to the higher energy of "laws." For, as Mr. Rogers correctly states, "there was no difference between the bishops and clergy of our own and of all other Christian Churches. They held their assemblies by the same power, convened the same persons, and did the same things in them." In other words, our English Convocations (from time immemorial) have exercised spiritual functions and made numerous ecclesiastical rules, such as had of themselves no coercive authority at all. But some of them (and these "reforming" ones among the rest), were judged of sufficient consequence to be noticed by the State; and then Parliament, without ever originating such things, gave them its coercive sanction, lifted them to the level of State enactments, and even (as is the case with the Prayer-Book) imbedded them, for all men to see among her statutes. If Parliament ever actually *constructed* any rubrics or canons, perhaps Mr. Rogers will point out which they are. But if it only *recognised* them as matters of high public importance, so as to give (or refuse) to them its stamp of "validity" which might be produced in a court of law, what did it more than is done every day, when the bye-laws of railway companies are made coercive, when contracts are enforced, trusts are legalised, vouchers above a certain importance are stamped? Nay, will Mr. Rogers point out any denomination in England, whose doctrine and discipline is not established, in the last resort, by Act of Parliament—if this it is to be "established"? Of course, "*de minimis non curat lex.*" But what is Wesley's Poll-deed, enrolled "in His Majesty's High Court of Chancery," by force of which the vast Wesleyan property is coercively withheld from other denominations, but a settlement by the law? What is the quiet possession of so many chapels, under the "Dissenters' Chapels Act," but an establishment by the law? By what coercion would Mr. Rogers himself, if he ever went over to Rome (which God forbid!) be restrained from entering his pulpit, but by the State, which gives "validity" to the proceedings of his Church-body? Indeed, if Wesleyanism waxed much greater and stronger than it is at present, if Romanism grew recalcitrant, or if Independency became a rich Union, and built many more Islington "cathedrals," it is quite possible that the attention of the State might be seriously awakened, and regulations be introduced which are at present reserved for the one wealthy and powerful Church in this land. Why, even in America (as all readers of the *Fortnightly* must be aware), the present generation will not pass away without witnessing some legislation about Romanism; and the subterfuge of "private property," under which they have so long sheltered themselves, is not very far from being broken down. I fail, therefore, to be convinced that when the State makes, or refuses to make, certain ecclesiastical proceedings "valid" in her courts of law, she thereby changes places with that Church altogether, and may be said to have appropriated to herself that Church's whole business and stock-in-trade.

(*c*) Mr. Rogers's third argument may, I think, be very summarily disposed of. He says, "A National Church, except as a name, had no existence prior to the Reforma-

tion." I only ask, in utter amazement, what, then, is to become of the opening words of Magna Charta, "*Ecclesia Anglicana libera sit*"; what of the innumerable State papers in which that phrase occurs; what of the Council of Constance, where the English voted as a "National" Church; what of the two great Pan-Anglican Councils held in 1236 and 1268; what, in short, of all English history? Perhaps, however, Mr. Rogers will explain more clearly his precise meaning.

(*d*) The only remaining argument is one which can be as easily dealt with as the last. It is alleged that, on the passage of a certain "Act" to sanction the Church's ritual reforms, all the bishops present in the Lords dissented. Suppose they did: are "the bishops in the Lords" the Church of England? But who were these bishops? and how many? They were nine in number, and every one of them were Popish bishops nominated by Bloody Queen Mary to replace the exiled and martyred Protestants, and the occasion was the very first Parliament summoned by Elizabeth after her sister's death. But why did Mr. Rogers select such an occasion as that? It was surely some oversight. He ought to have taken us, either to the Convocations under Archbishop Warham, which rejected the Papal Supremacy, when all the bishops concurred with one dissentient voice; or else (if he liked) to the Act of Parliament ratifying that rejection (28 Hen. VIII., cap. 10), or to the Act confirming again what had been done (35 Hen. VIII., cap. 3), or to the *first* grand and decisive "Act of Uniformity" (2 and 3 Edw. VI., cap. 1), or to the subsequent ratification of that Act (5 and 6 Edw. VI., cap. 1), in everyone of which he would have found what is so naturally missing in 1 Eliz. cap. 2, viz., the concurrence of the "Lords Spiritual" as well as Temporal, in all that was done. *Exceptio* (say logicians) *probat regulam*." And the singular case pitched upon by Mr. Rogers only serves to bring out more clearly than ever the fact, that the English Church in the sixteenth century—amid whatever mistakes, and sins, and impulses from without—still loyally and bravely reformed herself; that she retained, not only her identity, but her organisation and her old anti-Papal national spirit, complete; and that—no more rejecting then, than she desires to do now, the legitimate control of the laity over her reforms, and the watchful stewardship of the State over her property—she continued gladly to bear, what Mr. Rogers calls the "special privileges," but what we on our side are apt to call the "special burdens" of a mission from Christ to this whole English nation, or (at least) to whoever among them will hear her message and accept her long-tried methods of presenting Him.

Hoping that the great interest of this friendly tournament may excuse me for occupying so much of your valuable space,

I am, Sir, truly yours,

G. H. CURTEIS.

## SCOTTISH CHURCH NOTES.

(*From our own Correspondent.*)

It must be conceded that the Edinburgh meeting of the Liberation Society was not in point of numbers a distinguished success. How is this to be explained? Probably in this way. In the first place, Edinburgh is not a place which readily goes into fits about anything. Secondly, the movement is new, and the number of people who understand it is not as yet great. And thirdly, it was plain to the naked eye that the Free Church was standing aloof. With the exception of the Rev. Mr. Smith, of Tarlands, a young minister brought all the way from Aberdeenshire, I did not see a single Free-Churchman on the platform. What a shame! you will perhaps say. But pray do not condemn without hearing what may be said in explanation. The Free Church is far from being unfriendly to the Liberation Society. I am quite sure that its members generally heartily wished success to the Edinburgh and Glasgow meetings. But that Church has not yet reached the platform of Voluntaryism. It has its own notions of what ought to be done to bring about a separation between the Church and State; and, while wishing God-speed to all who travel along the same road, it prefers, meanwhile, to work on its own lines. Mr. Dick Peddie and his friends know very well how matters stand. They thoroughly appreciate the position of the men who, thirty years ago, were themselves within the Establishment; and however much they may have regretted their absence from the meeting in the Music Hall, they do not for a moment suppose that that implied any want of interest in the object which the meeting aimed at. Anyhow, the Free Church was undoubtedly absent, and so far as an audience went, it was missed. In Glasgow the unity was greater. At least two prominent Free Church laymen spoke—Mr. Miller and Mr. Gilbert Beith, and there was no lack there either of people or enthusiasm.

The speaking in Edinburgh was good without being startling. Mr. Maclaren made a very sensible speech to begin with, and was followed by Mr. Dick Peddie, who made a better. Mr. Rogers warmed as he went on, and brought down the house several times by genuine bursts of eloquence. If he had taken merely the economical ground, for used, however ably, the well-worn flails of Voluntaryism, his appeals would only have reached a section of those who heard him. But he went down to the great foundation principles in which we all believe. He struck the chord which has been vibrating in our hearts ever since the days of the Covenant—that of the Church's freedom. And he viewed the subject as a whole in such a broad catholic and Christian way that, although I think his speech would have told far more if it had been better put together, I cannot doubt that some of his ideas will remain and fructify. Certainly the Free Church, if it had been there, would have heard only what was calculated to gratify it. The references of Mr. Rogers to her history and position were generous and kindly, and if he should ever have occasion to visit her General Assembly, he would be sure to meet with a cordial welcome.

Of course, nobody expects the Liberation Society's campaign even in Scotland to be a case of "*Veni, Vidi, Vici.*" There are sappers and miners required here as in England. And discouragements must be looked for and discounted. The important fact is this—that the battle is now fairly begun, and the final issue cannot be doubted.

I read a week or two ago in the *Pall Mall Gazette* an article on "The Scotch Church," which was evidently inspired by our friends of the Establishment here. The wish in the article was obviously the father to its thoughts. One statement was this: "Within the last thirty years, the relative positions of the ecclesiastical bodies north of Tweed have been wholly changed. Perhaps the United Presbyterian Church, which never exerted much influence on the most cultivated classes, remains where it was, but the Free Church, the only formidable rival of the 'Kirk,' has been steadily losing ground." What amount of truth there is in this you may guess when I give you one statistical item which reached me only yesterday morning. It is to this effect—that within the last thirty years the Free Church, within the one single Presbytery of Edinburgh, has added sixteen congregations and ten thousand members to its communion. But an unkinder cut still is given in another sentence. "At the present moment," says the *Pall Mall*, "there is hardly a religious society in Europe whose clergy are, as a rule, more common-place than those of the Free Church!" One needed to have a pretty good knowledge of a community before venturing on so sweeping a statement as that! Who in London knows our dear old country so well as to be entitled to make it? The voice may be that of Jacob (otherwise one of the *Pall Mall* staff) but the hands are the hands of Esau (or that of some Caledonian hunter from the wilds of Edinburgh). But is it true? Well, let us acknowledge the Free Church has no longer men in it like Chalmers and Guthrie, and Candlish and Buchanan. But is it only that Church which in these days has to lament over a dearth of men of first-rate eminence? Where are they in England? When are they to keep to a narrower circle in the State-Church of Scotland? Dr. Macgregor is its most popular preacher, but to compare him with Guthrie would be ludicrous, and there is not a man now in Glasgow to be named in the same breath with Norman Macleod. I remember when the Edinburgh pulpits were occupied by Dr. John Bruce and Dr. Robert Gordon, and Dr. Candlish and Dr. Guthrie and Dr. James Buchanan. Ask any Scotchman who fills them now, and he will run over an utterly undistinguished lot of Stevensons and Jamiesons and Websters and Scotts. I don't say this reproachfully. I merely refer to the fact that it is true of us all. There are few men among us who stand a head and shoulders above the rest. But the general average is higher, and of no Church may this be more truly said than of the Free Church. It has contributed more men to the Revision Committee than the Establishment. It has many who are well known in various walks of literature. And over the country it could not hold its own at all were this not true that its ministers, as a rule, have the popular ear.

There is one true thing, however, which the *Pall Mall* does say. It is this:—"If [in the Established Church] the clergyman does not go out of his way to make himself offensive, he may preach and write with hardly less liberty than that enjoyed by Dean Stanley and Mr. Jowett." The truth of that remark has been frequently proved. The Established Church has a creed which it has engaged to the State for a consideration to teach to the people; and such men as Dr. Service, Dr. Storey, and others, laugh at the State's beard. You may wonder to hear only of heresy trials in the Free Churches. The explanation is that we pay for men who claim a right to do each what is good in his own eyes.

## THE BURIALS QUESTION.

The *Pall Mall Gazette* states that the following declaration is being signed by laymen who are not members of the Legislature:—"We, the undersigned laity of the Church of England, hereby declare—1. That we consider the churchyards (subject to the legal rights of the parishioners to interment) to be the property of the Church of England. 2. That we are opposed to any legislation which shall permit persons not ministers of that Church to claim as of right to officiate in our churchyards, and to use forms and ceremonies therein which are not sanctioned by the English Church."

The Archdeacon of Stoke, Sir L. T. Stamer, has received from all the rural deans (with one exception) in his district a communication in which, whilst expressing great respect for his personal worth and character, they say that they completely differ from him on the burials question as expressed in his Charge. The archdeacon admits that the weight of argument is on the side of the rural deans, but considering the contemplated designs of the Nonconformists against the Church, he asks if it is wise for the clergy to encourage each other in uncompromising resistance.

## THE RITUALISTS.

Canon Carter sends to the *Times* a letter which he has addressed to Mr. Mackonochie, entreating him to reconsider his determination to resist the Bishop of London's authority on the subject of the crucifix and picture. Canon Carter says "that Mr. Mackonochie has long and deservedly been regarded as a representative of a great cause, and the line he adopts, unless publicly disclaimed, cannot but, popularly at least, be viewed as committing a very large body." The canon adds:—"I could wish that the crucifix and pictures of the Blessed Virgin and the Saints were in our churches, and believe with you that they might be helpful to devotion, though unable to think that faith rests on their use. But it cannot be doubted that they are minor points, and that the bishop is acting within his proper authority if, disapproving of them, he requires them to be removed, not having the warrant of a faculty; and that, if he is forced to litigation, he will, if he proceed in his Consistory Court, be calling into action his own proper Church tribunal."

The *Church Times* expresses an earnest hope that Mr. Mackonochie will see his way to retire from the course he had marked out for himself. The *Church Herald* also recommends the Vicar of St. Alban's to accept the advice of wise and sympathising friends, and withdraw under protest.

The Rev. C. J. Fuller, vicar of St Mary-the-Virgin, has decided to obey the order of the Bishop of London in the matter of the Communion, and officiate without vestments. But he said, in a recent sermon on the subject, as reported in the *Record*, that he could promise those who remained with himself and his brother priests, that they would have the holy Catholic doctrine preached to them stronger than ever, for although he was prohibited from teaching them with outward signs he had still the liberty of the pulpit, which he would would not fail to avail himself of.

Addressing an anti-Ritualist meeting at Bournemouth one day last week, the venerable Dean M'Neile remarked that the great aim and object of the Ritualists was to reintroduce Popery again into England. He said:—

A considerable number of our clergy are persuaded—we doubt not in all sincerity—that certain mediæval traditions, both of doctrine and ceremony, are enjoined by what they are pleased to call "Catholic antiquity"; that, consequently, it was a grievous mistake, nay, an actual sin in our Reformers, three hundred years ago, to protest against those doctrines and abolish those ceremonies, and that consequently it is the duty of every sound Churchman to make every effort in his power to reintroduce those doctrines and ceremonies to the English Church. . . . . We are assailed by the sincere efforts of men that are deceived, and by the deceitful machinations of men that are dishonest. Hence the bit-by-bit movements of which we are hearing every day. In one church a prayer to the Virgin; in another, prayers for the dead; in another, a reserved sacrament; here a crucifix, and there a picture; and above all the private confessional, that death-warrant of family confidence and female modesty. . . . . Oh, I marvel at the patience of the people of England, and that her gentry, her yeomen, her artisans, do not speak out, not merely in respectful addresses to their bishops, who, in the present state of ecclesiastical law and clerical lawlessness, are most painfully situated, but by a widespread electoral union, sounding as with a trumpet in the ears of all members of Parliament, and all candidates for the next Parliament, that the resolve of our fathers in the sixteenth century is the resolve of us their children in the nineteenth—"No Popery in the Church of England!"

## M.P.'s AND OTHERS ON ECCLESIASTICAL QUESTIONS.

In addressing a crowded meeting of his constituents at Dundee on Thursday last Mr. Edward Jenkins said he was glad to see the organisation which was forming among Liberals, and expressed gratification at Lord Hartington's visit to Scotland. His lordship's declaration about disestablishment was of the highest importance, and could not be recalled. It was to England that the attention of all the free Protestant Churches in the kingdom should be directed, for pretensions were being put forward by the most powerful party in the Church of England which were utterly incompatible with Protestant ideas of Christianity, and with proper relations between the Church and State. (Applause.)

Mr. Thomas Blake, M.P., has been addressing his constituents at Leominster on the work of last session and the questions of the day, and received from them a cordial vote of thanks. In the course of his speech he said :—

They must have a Burials Bill pure and simple. The bill was one of those which could not be safely resisted, and when a Conservative Government found that a bill could not be resisted safely they were always willing to yield. (Cheers and laughter.) They went as far as they could in resisting such measures, but when they found they had gone so far that they could go no further, they yielded the point, as he said before, in order to gain credit with the country. (Hear, hear.) He believed the Conservatives would give them nearly, if not all, that they required in the matter, because if they did not it would hasten the passing of more comprehensive measures. They must have complete religious equality; there must come a time in England when no man, whatever his religion or creed, should be visited with any civil or religious disability. (Cheers.) Those nequalities were a great accession to the progress of the time when disestablishment should be an accomplished fact. The Church of England had long ceased to be in reality what it was in name. He found on looking at the creeds that there were no less than 143 having registered places for worship in England. The Church of England was no longer the Church of the majority in Great Britain. It had long ceased to be so in Scotland, it had long ceased to be so in Wales, and he questioned if it had more than a bare majority in England. But even if the Church of England had a majority, that did not affect the question. He held that its alliance with the State was an unholy alliance, and neither good for the State or the Church. He was a warm lover of the Church of England, and he said so honestly, and he would gladly do anything and everything that lay in his power to help her in the good work that she was doing, but he firmly believed that brighter and better days would dawn upon the Established Church when the time came that she should be no longer gagged and muzzled in the way she had been and now was by the State—when she could do her own work in her own way—and to bring that about he would do everything in his power. (Cheers.)

In our last number we briefly referred to a crowded meeting held at Devonport for the purpose of selecting a second Liberal candidate to contest that borough in conjuction with Mr. J. D. Lewis, who had previously represented the constituency. The chair was occupied by the Mayor (Mr. J. W. W. Ryder). The new candidate, Sir David. Wedderburn, Bart., was the first to address the meeting. He spoke as follows on ecclesiastical questions :—

The Established Church of England has been only alluded to in connection with other Established churches of the United Kingdom as requiring any very important and immediate changes. We have not yet heard really of any practical and immediate measures for the disestablishment of the English Church, but within a few years we have disestablished the Irish Church, and already we hear rumours—and not slightly founded rumours—that the Church of Scotland is about to follow suit. (Cheers.) Lord Hartington recently when in Scotland told the Liberals there that when they were prepared and ready to undertake the task of disestablishing their Church they need expect no opposition but rather support from the English Liberals, and I have no doubt that Lord Hartington spoke the truth when he said so. (Cheers.) I am not one of those who cherish any personal or eager hostility against the Church of England. I do not consider that disestablishment is a thing of the immediate future; but I am one of those who believe that the principle of religious equality ought to be carried out thoroughly and completely in this Liberal country. (Loud cheers.) The Dissenters enjoy perfect religious toleration—free toleration—but the very use of the word "toleration" implies that they do not enjoy religious equality. Now, my opinion has long been that they ought not to be satisfied with less than perfect equality; that there ought to be no disabilities, and no advantages or disadvantages, political or civil, that a man should either enjoy or suffer, as the case may be, on account of his religious opinions. (Loud cheers.) It therefore seems to me that this question is one which we can no longer entirely ignore, however little we may be eager to press it forward as one of the most immediate and important questions of the moment. I have not hitherto, as a member of Parliament, ever actually voted in favour of the disestablishment of the Church of England or of Scotland; but I must tell you frankly now, standing before you as a proposed candidate for your suffrages on some future occasion, that if I ever again hold a seat in the House of Commons, I shall feel it my duty to give a vote in favour of any such motion as that which Mr. Miall introduced in the last Parliament, asserting that it was expedient that the Churches of England and Scotland should be disestablished. (Loud cheers.) I think that a great many recent occurrences have indicated that this question is coming upon us more rapidly than we thought a few years ago. (Hear.) I allude more especially to things that have taken place within the limits of the Church itself, to the practices which are commonly known by the name "Ritualistic"—(cheers)—and to an unwillingness to submit to legal restraint on the part of the members of the Church—a legal restraint which is altogether inseparable from their condition as a State-Church. (Hear.) I notice from this and other occurrences in the Church itself, that there is a body within the Church which is already almost prepared for disestablishment, if not for disendowment. In fact, I know that there are many members who are sincere and zealous Churchmen, but who think it would be for their benefit if Church and State were separated. (Cheers.) Now if Churchmen take that view of the matter, I really think they need not look for anything but support from Dissenters. I believe it would be for the interests of the Churchmen and Dissenter alike if the connection between Church and State were peaceably and amicably dissolved. I do not suppose it will be dissolved amicably and peaceably, but we at all events in the Liberal party ought to forward rather than oppose any such an event. ("Hear," and cheers.)

Mr. Lewis, towards the close of his speech, said he had made up his mind never to stand again for any place where he was called upon to give a pledge to vote for or against disestablishment. In point of principle his views on that subject had not much changed. His views were much like those of his colleague, but he thought they might make a mistake in prematurely pressing upon Parliament a question which, as Mr. Gladstone said, must be discussed amongst the English people.

One of the Liberal chiefs in London said the other day, "If you fellows choose to force this question upon us, and make a party question now, you will simply have the effect of keeping us out of office for many years to come." (Hear) Now, I am anxious that the Liberal party should come into office in order to carry on the work of reform; and I do say this much—that I cannot pledge myself to take any active steps in furtherance of disestablishment. I think the time is not quite ripe for it, and I won't discharge my gun either for triennial Parliament, reform of the House of Lords, or disestablishment, until my fugleman gives the signal. When the Marquis of Hartington gives the word, then I will come up into line with the rest.

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## SCOTCH DISESTABLISHMENT.

On Wednesday evening a public meeting of the citizens of Edinburgh in favour of the disestablishment and disendowment of the Established Churches was held in the Music Hall, George-street, Edinburgh. Besides the members of the deputation, the Rev. J. G. Rogers, B.A., and Mr. Alfred Illingworth, many influential ministers and citizens were around the chairman, Mr. Duncan M'Laren, the senior M.P. for the city. Mr. Tait, secretary to the Scotch branch of the Liberation Society, read a number of letters of apology. Sir Wilfrid Lawson, M.P., wrote :—

Perhaps if the speaking be confined to Scotch politicians it may have quite as good an effect as regards the immediate attack on the Scottish Establishment as though you had English members of Parliament on the platform.

The following is from the letter of Mr. Cowan, M.P. for Edinburgh :—

The question is one which engages my attention, for I admit that there must be a change in the existing relations between Church and State. In the meantime, as a member of Parliament, I conceive that I do best by looking on and not taking any active part in proceedings outside Parliament.

Principal Harper also said that the subject of disestablishment had taken firm hold of the public mind, and the signs of the times were increasingly favourable to a comprehensive, and probably not remote, settlement of the question. Mr. James Douglas, of Cavers, also expressed his cordial concurrence in the object of the meeting.

The Chairman, in the course of his opening speech, referred to the old Voluntary controversy of forty years ago, in which he took part, and in justification of the present movement said that the members of the Scotch Church formed a much smaller part of the population of Scotland than did the members of the Anglican Church of the population of England. Reliable statistics showed that the Kirk had 1,334 congregations, while the Protestant Dissenting churches were 2,112 in number. If to these were added the Roman Catholics, they would have 2,356 non-established congregations and ministers against 1,334 Established churches. This preponderance was so very great as to leave no manner of question that the Church of Scotland was in a very small minority indeed. (Cheers.) Then as to liberality, the Free and the United Presbyterian Churches, taken together, raised last year very nearly a million of money, and that sum was two and a-half times greater than the sum raised by the Established Church. (Cheers.) Referring to the Revolution Settlement, the chairman said that, if when William and Mary came to the throne in 1689 the people of Scotland had the formal right conferred on them of settling the Church question as was most agreeable to themselves, why should not the present generation, which was at least four times as numerous as the population of Scotland then was, and a great deal more versed in all sorts of Church affairs and affairs of the world, and a better educated population, and a greatly advanced population, exercise the same right. (Cheers.) He recommended that public opinion should be enlightened on the subject. When that was done Members of Parliament would soon be found to act in accordance with it. (Cheers.)

Mr. J. Dick Peddie, in moving the first resolution, said that perhaps no words ever uttered by a statesman before had been so canvassed and discussed as Lord Hartington's had been. Certainly, no ancient oracle ever had such different interpretations put on it. But whatever his lordship's meaning, there could be no doubt of the effect of his words. They had brought the question into a foremost place, and incited them to new life and action. The defenders of the Establishment prudently avoided discussion. But though the leaders remained silent, their irregular forces brought against them the old charges of being animated by envy and jealousy of a rival Church, of being allied with irreligious men who sought disestablishment because they were enemies of religion, of being the tools or associates of Republicans and revolutionists; and they were even charged with having entered into an alliance with Romanists to pull down the Established Churches, that the Church of Rome might be enabled to recover its hold of the nation. These were the despairing tactics of a falling cause. The resolution he had to move was this :—

That, in the opinion of this meeting, the continued existence of the Established Churches of the country cannot be defended on any principle of equity or sound policy.

After explaining the bearing of the resolution, the speaker said that the State-Churches on either side of the Tweed had ceased in any true sense to be national. The Church of England could only be held to embrace the majority of the English people by crediting it with all those vast numbers who were indifferent to all religion, whom neither the national Establishments nor the Dissenting Churches had been able to reach. The Church of Scotland again embraced little more than one-third of the religious life of the country, while in many parishes, and those in the poorest parts of the country, it had virtually ceased to exist except in name and in the assertion of its political rights. Again, the Church of England was claimed as the bulwark of Protestantism, though a large section of its clergy were undisguisedly seeking to lead it back to Rome. By the Legislature of 1874 the Church of Scotland had become sectarianised, and the old rights of the Crown and the land to dispense the patronage of the nation had been conferred on communicants and adherents of the Church, in the hope that those outside might be brought back within its pale. This action Lord Hartington had truly called a step towards disestablishment, and Lord Minto spoke of it as in effect disestablishment. They had been told to be silent about the Church of England. He did not think people would be so deceived. The Scottish Church could not be disestablished without weakening the English Church, and the disestablishment of both was only the carrying out of principles already illustrated in the disestablishment of the Church of Ireland. (Cheers.) But, besides, there was hardly an evil of the system which did not exist in greater force in the English Church than among them. The Established Church of England weighed on English Dissenters with a heavier load of injustice than the Church of Scotland did on them. The social distinctions and social bitternesses it created were far greater and more galling than here. Its greater wealth, its closer connection with the aristocracy, its Parliamentary power, its more thorough intertwinement with the fabric of the Constitution, made it a far more formidable hindrance to reform than the Scottish Establishment. Remembering all this, and remembering what they owed both to their civil and religious liberties, to the struggles and sacrifices and sufferings of the Nonconformists of England—(cheers)—they would act a selfish and mean part were they to put their claims out of consideration and seek merely to ease their own load. But, more than that, they were under moral obligations as in part responsible for the existence, or continuance at least, of the English Establishment to seek its removal. They must remember that they were not only Scotchmen but citizens of the United Kingdom—(cheers)—that being so, they were concerned in the maintenance of the Church of England as directly, if not to as great an extent, as in that of their own country. Against establishment in Scotland they might act with confidence. He did not found much on the few words spoken by Lord Hartington or any statesman, but on the strength with which their opinions had taken hold of the Liberal party. The old Dissenters of Scotland were almost to a man in favour of disestablishment. (Cheers.) Of the Free Church a large portion, he might venture to say the majority, both of ministers and elders, were opposed to the system as it existed among them. (Cheers.) Let them then strive earnestly and hopefully, for in their success were involved the best interests of their country and of the Church of Christ. (Cheers.)

The Rev. Samuel Newnam (Baptist) seconded the resolution.

The Rev. J. G. Rogers, B.A., who was received with loud cheers, said his apology for being there was that the question was not so much a local as an imperial question, and he thought they ought, for the sake of England, as well as for their own sakes, to listen to the advice which had been given them by the Marquis of Hartington. It was not a question as between rival churches, but a political work in which they were engaged. And the question was, Is it the right thing that the nation should take one particular Church, give it emoluments, exalt it to special dignity, endow it with power, grant it—so far as it was able to do—grant it supremacy? He

believed there was no such thing as national interest divorced from national conscience and from public right, and that in this as in all matters, righteousness and righteousness only was the defence and the glory of any people. (Cheers) The speaker then proceeded to comment on the recent missionary address of Dean Stanley in Westminster Abbey, as illustrating the difference between the two systems—the public or the Established system, and the private or the Free Church system. In Scotland questions had been settled which were agitating Nonconformists in England. He was not certain, however, that the subjection of Scotch Dissenters was not all the more real, and the pressure of their grievance all the worse, because there was no shadow of a shade of a pretence for keeping them in the position in which they were. Dissenters and Churchmen professed to draw their theology from the same source; God had endowed them all with gifts and graces; they were doing common service for the common faith. What right, then, in the name of reason and common-sense had the State to come in between them and say, "This is a vessel unto honour, and these are vessels unto contempt"? (Applause) They did not recognise that a majority had a right to impose its creed on a minority, or exact the support of the minority for its Church; but when the minority was turned into a majority, then of course the grievance became infinitely more intolerable. It was only as the Church of the nation that the Establishment could claim the endowments; and having ceased to be that, the very reason for its existence as an Establishment was gone. They could not be met here with the cuckoo cry so often heard in England, that if the Established Church were taken away, there would be no provision for the poorer districts. There were districts in Scotland where, practically, there was no Established Church, because the people had gone away from the Establishment—(laughter)—but the people were not uncared for there. Mr. Rogers went on to express the belief that they were on the eve, if they were not already in the midst, of one of the most terrible conflicts between clericalism and human liberty that the world had ever witnessed. In France, they saw a great and noble people—a people who had proved their right to be free by the patience with which they had endured the petty meanness and oppression to which they had been subjected—harassed and vexed at every point, their industry crippled, their commerce hindered, their political progress checked, for the purpose of gratifying priestly ambition. If they asked what was the cause of French evils, he did not find it in the subtle intrigue of the Duc de Broglie or the rough brutality of M. Fourtou; he did not find it in the ambitious speculations of pretenders to the throne; he did not find it in the dull-headed, dogged stupidity of the man who by a fluke won his Presidency, as by a fluke he won his only battle. (Laughter and applause.) If he went into the Marshal's Cabinet he might find it in Madame—(applause)—and if he found it in her, he could trace it back to the inspiration of her confessor, acting under the direction of the Vatican. (Applause.) What, he asked, was the lesson they had to learn from what was to be seen in France, Belgium, and elsewhere? It was simply this—that the only possible hope for human freedom was to teach the State to have nothing to do with the government of the Church. What was going on upon the Continent was going on to a very large extent, though in a different degree, in England.

For forty years there had been abroad in that nation a movement, the object of which was to undo the work of the Reformation, and quietly and subtly to lead their people back to the errors—he would not say of Rome, because they said they were not Romanists because they were not Papists—but they wanted to lead them back to a system which made the priest the lord over the conscience and substitute outward acts and ceremonies for inward faith and devotion to God. (Applause.) They wanted them to go back to the system of tradition, to bring them under a yoke from which their fathers with difficulty escaped. Every decade witnessed their growth. That great party in the Church of England, that great Evangelical party which used to be first in its defence of evangelical truth and Protestant freedom, was now becoming more feeble. "It knew not the day of its visitation." It was ready on every occasion with memorials and protests, and meetings, and demonstrations, and resolutions; it got up prosecutions, it brought actions into the court, and then when the judgment was given against it, it received the judgment with great meekness and excessive thankfulness for the favour that it was not itself driven out. If the people of England chose to give themselves to the priesthood it was their mistake, but if they gave it their sanction then upon them lay the responsibility of the evils which would surely come. (Hear, hear.) He was not afraid of those evils. He knew they had a hard work before them. He was quite well aware they had got serious opposition to meet, but there was no service he had ever engaged in, no lesson he had ever sought to teach, which he did more devoutly, with a more sincere, pure religious purpose, than the work he did in connection with this agitation. (Cheers.) He was told sometimes that it was from sectarian jealousy. Sectarian jealousy, indeed, of what? What if they told them they were their inferiors in blood, they humbly confessed their deficiency; if they told them they were their inferiors in position, they were bound at once frankly and humbly to acknowledge it; if they told them they were their inferiors in learning, they might say, Why did you shut us out of your Universities; if they were lower in birth, lower in culture, inferior in intellect, then let them add to all their other inferiorities yet this, the gratuitous and wanton necessity imposed upon them by the State. (Cheers.) They accepted everything, whilst, for himself, he could say that, in doing his humble work he sought to do his duty, and waited for the great day to clear away all differences and misunderstandings. (Applause.) Meanwhile the nation was being drawn away, the faith was being perverted by the improper influence of the State; and it was to free religion from being dependent upon the capriciousness of Parliament and the authority of statutes, and to bring it forth into its own pure and native glory that they worked, and by God's help would work—(cheers)—to make a Church free, to make the nation bright and beautiful with the glory of perfect religious brotherhood and equality, to show to the world once again that this blessed truth of God, which never triumphed so much as when men despised and opposed it, was still mighty, that the chariots and horses of human power was still mighty under God, and that it would increase more and more until the whole earth was owned by His sway. Then, and not till then, would the pure work of the Gospel of Christ be fully and absolutely accomplished. (Loud and continued cheers.)

Mr. ALFRED ILLINGWORTH, of Bradford, also supported the resolution. He explained that it had been intended that Scotland should be visited by a deputation of the Liberation Society before Lord Hartington delivered his address in this city; but circumstances arose which prevented that from being carried out. Now, it was not a matter of regret that such postponement took place. Upon Lord Hartington's utterances they in England put only one interpretation. The noble lord went as far as it was prudent for a statesman in his position to go; but he threw on the Scotch Liberals the responsibility of so forming public opinion, and sending to the House of Commons such a body of Scotch Liberals as to justify the Liberals of England, and the Liberal Government, whenever it should be formed, in endeavouring to realise religious equality in Scotland, as it had been already realised in Ireland. He remembered that to the Parliament of which Mr. Gladstone—(applause)—was the head, Scotland sent a magnificent majority in favour of the disestablishment of the Irish Church. He should like to ask how soon Scotland, in the interest of religious equality, would repeat the same operation? It would be unbecoming of the English people to take a prominent part in the settlement of this Scotch question; but, on the other hand, it was equally clear that without English support disestablishment in Scotland was impossible. A meeting of the present character in Edinburgh augured well. They had set the ball rolling; and it might be that they would have two years to work up this question, to create public opinion upon it, and make it evident to members and candidates that the question of the hour, whenever the next dissolution came, should, so far as Scotland was concerned, be the disestablishment and disendowment of the Scotch Church. (Applause.) All that could be said for the Scotch Church was that it was the remnant of an old system which at one time was of a really national character, and he believed the anomaly was as great as that existing in the Church of England. Looking over the Border, they saw the Church of England torn and rent into factions, and it was his belief that the turmoil and strife there would soon disgust the English nation, and that they should soon have the English Church question pressing at their heels. He believed that at the next general election the large majority of the English borough members would be found in favour of disestablishment. The question really was—Is it the intention of Scotch Liberals so to deal with this question as to entitle them to call for the support of the English Liberals at the next election? In a pamphlet published a few years ago by the Duke of Argyll—he did not know whether his grace had changed his opinions since then, for men changed strangely nowadays—it was said that doubtless the Free Churches were the Churches of the future. He had no doubt that the tide was setting in that direction. Lord Hartington, he believed, had the authority of those with whom he acted for making the statement he did, for Lord Granville, in the North of England, gave expression to the same idea. Then, again, he thought that the limited time of Parliament would compel it to give up ecclesiastical affairs; and he also thought the composition of the House was more and more unfitting it for such legislation. He submitted, further, that the religious question was at the root of all their difficulties in dealing with education, and these were not done with yet. If Mr. Rogers and himself could go back to England and say to the Executive of the Liberation Society that their Scotch friends were in earnest in this matter, he could promise them the support of the most powerful political organisation that existed in the United Kingdom. (Cheers.) They had now at their back the whole of the Dissenters of England with scarcely any exception. The Wesleyans at one time were much in the position of the Free Church in Scotland, but they had now reached the same conclusions to which the other Dissenters had come, and they were now a united body. Besides the whole of the Dissenting forces in England they had the whole of the intelligent working class of England. They had at their back all the energy and intelligence of Liberalism, and therefore the support they in Scotland might expect was the best promise of the success of the movement in which they were asked to engage. (Loud cheers.)

The resolution was then put to the meeting, the audience unanimously rising to their feet to show their approval of it. It was then, amidst loud cheers, declared carried.

The Rev. JAMES SMITH, of Tarland, moved the second resolution as follows:—

That this meeting believes the time to have come when the Church of Scotland should be disestablished and disendowed, that vigorous and sustained efforts ought to be adopted to influence electoral and Parliamentary action in favour of disestablishment, and this meeting pledges itself to use all legitimate efforts to secure the accomplishment of this object.

In the course of his speech he replied to Dr. Begg and those who urged that the Free Church had moved from its original foundation, and contended that as the men of '43 said they could no longer belong to the Establishment, they were treading in the footsteps of those fathers when they said that the Church should no longer be supported by the State.

The Rev. Mr. ROBERTSON seconded the resolution, remarking that he hoped they were all determined to make their opinion known, not only in Church courts, but at the polling-booths.

The resolution having been unanimously adopted, a vote of thanks was, on the motion of Dr. CAIRNS, accorded to the chairman, and the meeting separated.

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MEETING AT GLASGOW.

Of the great meeting held next evening, Thursday, Dec. 6, in the Public Hall, Glasgow, a correspondent sends us the following record:—"The hall was packed with an audience of about four thousand. It was inspiriting to look on that sea of human faces, and mark the earnest and reverent attention given to the various speakers as well as the cordial unanimity with which resolutions in favour of the immediate disestablishment and disendowment of the Scottish Church were adopted. The chair was occupied by Dr. Cameron, M.P., and there was a great array of local speakers belonging to the United Presbyterian, the Congregationalist, and the Free Churches. Mr. Illingworth had been obliged to go home, and another speaker who had been expected was unable to be present, but there was no lack of good and useful speaking. The first resolution was proposed by the Rev. Albert Godrich, of the Congregational Church, and seconded by Mr. R. T. Middleton, a well-known and much-respected United Presbyterian elder and an influential Glasgow citizen. It was supported by the Rev. Mr. Rogers, in a speech of great power and eloquence. The arguments which might be alleged in favour of the continued establishment of the Scottish Church were examined and exhaustively disposed of, and towards the close it was pointed out that the question of disestablishment in Scotland would not have to be settled on local grounds, but as a grand question of Imperial policy. Their church was a kind of outwork of the Anglican Church, and Mr. Rogers concluded by calling on them to make this one grand effort, to be true to themselves, to rise up in all the strength of their manhood, and let it be known from one end of the Empire to the other that the men of Scotland had determined that this injustice should at once and for ever end. The second resolution was moved by Mr. James Stewart, one of the vice-chairmen of the Council, who placed before the audience the distinct and decided intention of the Liberation Society to press forward this subject, and never turn back from the work to which they had set their hands till the whole thing had been accomplished. The remaining speakers were Mr. Miller, ex-Treasurer of the city; the Rev. Mr. Brand, of John-street United Presbyterian Church; and Mr. Gilbert Beith, an office-bearer in the Free Church. At the close, votes of thanks were awarded by acclamation to the Rev. Mr. Rogers, to the chairman, and to the speakers; and so ended one of the greatest meetings that has been held in Glasgow for many years."

At the commencement of the proceedings Mr. Pearson, treasurer of the Scottish Branch of the Liberation Society, said he had received a great many letters of apology for non-attendance, including one from Principal Rainy, who said:—

I regret that I am unable to be present at your meeting and to respond to the invitation to take part in its proceedings. The disestablishment of the State Church in Scotland is an object which may be prosecuted on several distinct grounds, and I understand that it is not intended to confine the discussions at your meeting to any one of them exclusively. I have much sympathy with many of the grounds of equity and of history in which the movement may be vindicated. That, however, which is decisive with me, and which alone disposes me to take part in the discussion, is the religious well-being of the country, and the true interests of the Church of Christ in Scotland. Had I been able to be present I should have offered something on this branch of the argument. I have no doubt that all the various grounds will be ably expounded, and I wish you an instructive and successful meeting.

Dr. CAMERON, M.P. (the chairman) in the course of his opening speech said, relative to Lord Hartington's Scotch addresses, that his lordship must have been a very different man in Scotland from the Lord Hartington whom he knew in the House of Commons, if he did not contrive to say exactly what he meant, and if he did not know what he wanted to say, a great deal better than any of those "interpreters of meanings never meant," who had volunteered to expound his meaning for him. Of course, Lord Hartington's promise was confined to the question of disestablishment in Scotland. No practical man would be surprised at this, for not the most sanguine amongst them, he believed, could regard the disestablishment of the Church of England as a consummation likely to be achieved for many years to come. Not that he (Dr. Cameron) thought that Church should be more tenderly dealt with than the Established Church of Scotland. On the contrary, the scandals which existed within its pale, and which were due to its connection with

the State, entirely cast into the shade those comparatively minor anomalies of which they complained in Scotland. In England the traffic in church livings was still carried on in the most open and barefaced fashion. The dead had been defrauded of their right of sepulture in the parish churchyard. The practice of the confessional had been inculcated by a section of the State-paid clergy in the pages of the "Priest in Absolution"—a work so vile that were it to be offered for sale in Scotland, its vendor would unquestionably be taken in hand by the public prosecutor. And yet in that case the entire Episcopal hierarchy had been powerless to grapple with the evil. There could be few at this meeting, convened as it had been to promote disestablishment, who would not agree with him that it would be infinitely better for the very sake of Episcopalianism in England that its bishops should be liberated from their duties in the House of Lords, and left free to reconstitute on a healthier and purer basis a Church undebauched by State subsidies and untrammelled by State control. But with all that, the disestablishment of the Church of England was, as he had said, not a political problem of the immediate future. In Scotland, on the other hand, the Established Church embraced only a fraction of the Presbyterian population. The most prosperous and flourishing portion even of the Established Church was essentially voluntary in practice, and it must be evident to the most bigoted Churchman that the maintenance of Presbyterianism as the religion of the country was entirely independent of the question of Establishment or Disestablishment, That was not in Scotland the question of religion at all, but a question of policy and justice. Even the Duke of Argyll, who was one of the warmest upholders of an Established Church, had admitted that disestablishment was the one thing which could bring about a union of the different Presbyterian Churches; and thoughtful Churchmen were rapidly becoming convinced that the quarter of a million sterling which the Scottish Established Church drew from the nation as its annual endowment was so small a sum compared with the eleven or twelve hundred thousand which the three Presbyterian Churches received in the shape of free-will offerings, that it would be far better cast into the sea than left as a source of disunion and bitterness among brethren. Lord Hartington had not, therefore, spoken on the subject one moment too soon—though his declaration had ruffled the composure of the fossilised section of our Scottish Whigs. Lord Hartington had spoken, and it would now be their fault if the question of disestablishment were not made a great test question at the next general election. He (Dr. Cameron) did not fear the result, and, unless he was greatly mistaken, the day was not more distant than the reaccession of the Liberals to power, when the Church of Scotland would follow the Church of Ireland to the limbo of things that had been, and its revenues would be devoted to the really catholic object of national education. (Cheers.)

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Two large meetings in favour of disestablishment in Edinburgh and Glasgow, the chief centres of culture and commerce in Scotland, show (says the *Echo*) that Lord Hartington has been taken at his word, and that the earnest work of moving for the disestablishing of the Church of Scotland has commenced. Indeed there is every reason to believe that a blockade, if not a regular assault on the Church, will be commenced next session, and that Mr. Adam, who, as Opposition "whip," is the natural leader of the Scotch Liberals, will, to say the least, not interfere. It is ominous in the highest degree that this question should be becoming not merely a Nonconformist, but a general Liberal one, but it is not at all wonderful. The Established Church in the Highlands of Scotland is in many respects as great an anomaly as the Irish Church was; and, indeed, only a few years ago Mr. Gladstone described the Highlands as ecclesiastically, "the Munster and Connaught of Scotland." The statistics most favourable to the Church prove that to the north of the Caledonian Canal, its adherents number only 17 per cent. of the population, while the chief Dissenting rival of the Establishment, the Free Church, can count on 73 per cent. This is a scandal which the leading men in the Church, if they had simply worldly wisdom, would seek to remove, and it is even said that Dean Stanley, who takes quite a paternal interest in Scotch Church affairs, recommends this step. But the time is past for any such compromise, as certainly as the time had passed for compromise in regard to the Irish Church when Mr Gladstone laid his axe to the tree of Protestant ascendancy. The Patronage Abolition Act which the Conservative Government hurried through in its first year of office, disestablished and sectarianised without disendowing the Church of Scotland; indeed it may be said to have feminised it, for recent statistics show the curious fact that the female electors in the Church are to the males in proportion of five to three. The only link that binds it to the State is the golden one—very thin gold it is, for the revenues of the Church, from what may be called State sources, amount to less than 300,000*l.* a year. Such a link it will not be difficult to break.

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## NOISY DISESTABLISHMENT MEETING IN LATIMER CHAPEL, MILE END.

A most disorderly scene occurred in the schoolroom here on Monday evening, in connection with a lecture which was to have been given by Mr. Kearley on "The Present Position of the Disestablishment Question." The chair was announced to be taken by the Rev. J. W. Atkinson, the pastor; but being a few minutes late in taking his place, one of a band of about thirty Church defenders present was moved to the chair instead. This led to some disturbance at the outset, but Mr. Atkinson giving way under protest, the lecturer was allowed to begin. He had scarcely uttered a sentence, however, before he was grossly interrupted by two persons sitting immediately in front of him, who are well known in the neighbourhood, and who have made similar disturbances at previous meetings. The lecturer called the attention of the meeting to the conduct of these persons, and denounced it, amidst the cheers of the great body of the audience, as being conduct of which respectable men would be ashamed. The interruption continuing, the lecturer announced that he should presently close by moving the following resolution:—"That in the opinion of this meeting the disestablishment of the Church would greatly promote the social, political, and religious welfare of the nation." This was received with loud cheers by a large majority of the meeting. The chairman at first made a show of attempting to secure a quiet hearing for the lecturer, but soon openly sided with his friends, and frequently himself interrupted the lecturer. The lecturer bore this for a while, but presently declared that he could not proceed with his address under such circumstances, and he therefore put it to the meeting that the chairman be requested to leave the chair. This was carried with great cheers by an immense majority, whereupon the disturbers swarmed on to the platform, and the meeting broke up in confusion. The bills convening the meeting contained the announcement, "Discussion is invited at the close of the lecture," and it was arranged at the outset that full time should be given to the opposition to state their case. But it was obvious from the first that the object of the ringleaders was simply to break up the meeting, and they succeeded, but with what advantage to their cause others can judge as well as themselves.

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*** Owing to the great demands upon our space, we are obliged to postpone a number of reports of disestablishment meetings.

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Professor Goldwin Smith will deliver a lecture on disestablishment at Albert Hall, Leeds, on the 19th inst.

The *Record* states that the signatures to the Church Association memorial to the Queen on the subject of confession now number 270,300, and the council has extended the time for sending in signatures to the end of the year.

The Bishop of Manchester, addressing a meeting of the Oldham Church Institute on Thursday, said he was opposed to the election of clergymen to their offices by "congregations," who were not recognised in the system of the Church; and he was also opposed to election by parishioners, but to the latter he would give, within limits, a certain veto. The traffic in livings he denounced as one of the grossest and gravest scandals in connection with the Church.

The Protestant Church in Prussia.—The Rev. Dr. Hermann, President of the Supreme Council of the Established Protestant Church of the Kingdom, has asked His Majesty's permission to resign. Herr Hermann was appointed some years ago, when it appeared desirable to place a Liberal clergyman at the head of the ecclesiastical authorities; but the opposition recently offered him by the Brandenburg Provincial Consistory, with the assistance, it is said, of His Majesty's chaplains, has made him wish to return to the professorial chair at Heidelberg formerly occupied by him. It is by no means certain, however, that the King, strictly orthodox himself, but disposed to govern the Church in a spirit of toleration and indulgence, will accept Herr Hermann's resignation. Should he do so, it is thought that Dr. Falk will not remain in office, and that it would be quite contrary to the wishes of Prince Bismarck.

Hospital Sunday Collections.—The collections on Hospital Sunday reached the sum of 25,078*l.* 7s. 11d., a little less than last year, but considering the severity with which the hard times are pressing upon the classes who give, it may be doubted whether it ought not to be considered a virtual increase. It may be worth while to point out that the Churchmen contributed 18,399*l.* 5s. 10d., or 73·3 per cent.; the Independents, 2,018*l.* 1s. 10d., or 8 per cent.; the Baptists, 955*l.* 16s. 5d. or 3·8 per cent.; the Wesleyans, 821*l.* 13s. 7d., or 3 2 per cent.; the Roman Catholics, 490*l* 14s. 3d., or 1·8 per cent.; and the "Free Church of England," 19*l.* 1s. 7d., or 0·07 per cent. If these may be taken as any test, it follows that metropolitan Dissent is wonderfully weak, or wonderfully shabby. —*Church Times.* [Considering that the nobility, gentry, nearly all the professional classes and the bankers and merchants of London, are members of the Church of England, and that the mass of the clergy of the metropolis is more or less supported by State endowments, such a remark is "wonderfully" ungenerous.]

The College of Cardinals at present consists of sixty-two members. These sixty-two are sometimes classified according to their respective nationalities, and nationality is determined by the place of birth. Thus Cardinal Bonaparte, although French by family, is a Roman by birth; and Cardinal Howard, who was never an English ecclesiastic, in the sense of holding office in his native country, is yet reckoned as an English cardinal. The Italian Cardinals are Amat; Di Pietro, Bishop of Oporto and Sta. Rufina; Morichini, Bishop of Albano; Sacconi, Guidi, Bilio, Asquini, Carafa, Pecci, Antonucci, Banebianco, De Luca, Bonaparte, born in Rome; Ferrieri, Berardi, Monaco, Chighi, Franchi, Oreglia, Martinelli, Antici-Mattei, Giannelli, Simeoni, Bartolini, D'Avanzo, Caterini, Mertel, Consolini, Borromeo, Randi, Pacca, Apuzzo, Canossa, Serafini, Nini, Sbarretti, and Parrocchi; making in all thirty-seven Italian cardinals. The French cardinals are Donnet, Pitra, de Bonnechose, Regnier, Guibert, St. Marc, Caverot, and De Falloux, making eight French cardinals. The Austro-Hungarian cardinals are five: Schwarzenberg, Kutschker, Franzelin, Simor, and Mihalovits. The Spanish cardinals are four: Moreno, Banavides, Garci Gil, and Paya y Rico. There is one German cardinal, Hohenlohe; and one Pole, Ledochowski, a native of German Poland. England has two cardinals, Manning and Howard; Ireland one, Cullen; America, Portugal, and Belgium have each a cardinal, McCloskey, Cordosa, and Dechamps. There are thus twenty-five non-Italian cardinals.

Disturbances at Hatcham.—There was another disturbance at St. James's, Hatcham, on Sunday. At the morning service the church was crowded, but there was no disorder until the congregation were leaving the building by the western entrance, when a disorderly mob broke through a cordon of police drawn up in front of the north door, and made a rush towards the chancel. Mr. M'Clure then jumped upon a seat, waved his hand towards the new comers, and apparently attempted to quiet the crowd. A number of police coming through the vestry took up their position within the chancel, and some members of the congregation posted themselves on the chancel steps, before the intruding party could get near the gates. A scene of great confusion occurred, as those who were leaving the church jumped over the seats, and chairs and loose benches were thrown over. Mr. M'Clure and another man were seized and conducted out of the church by the police, the confusion gradually subsided, and the police cleared the church. Outside there was considerable excitement, and several "free fights." Service was held at three o'clock in the afternoon instead of in the evening. There was no disturbance in the church, but there was a very rough mob outside, who greatly taxed the patience of the police. The *John Bull* states that the Bishop of Rochester has expressed his intention of personally inducting the Rev. Malcolm MacColl to the living of St. James's, Hatcham.

Dr. Parker and Disestablishment.—We learn from the daily papers that at a conference held at the City Temple on Thursday last the Rev. Dr. Parker set forth his views in reference to the religious element in the agitation for the disestablishment of the Church of England. The points he urged were these: 1. That religious men alone could be vitally interested in the liberation of religion from any real or supposed bondage or dishonour. 2. When non-religious men took part in this work, they themselves offered a patronage which religion was bound to decline, as being much more foreign to its nature than could be the patronage of any State which wished to be at least nominally religious. 3. That the true deliverance of Christianity from every position of real or supposed inferiority and bondage must come as the result of the deepening spirituality, faith, and charity of its believers. 4. That whilst non-religious citizens had an unquestionable right to seek to liberate the State from any connection which they regard as impolitic or mischievous, it was on every ground undesirable that they should even appear to be interested in a religion which they openly and consistently neglected or disavowed. 5. That the disestablishment of the Church of England as a religious institution should be considered in the most deeply religious spirit, and in no sense be narrowed into a merely political sign or watchword as distinguishing one political party from another. 6. That the disestablishment of the Church of England would be a national calamity, unless it could be clearly shown that the religious work which it was doing could be better done without Establishment than with it. A discussion followed, in which Mr. Loader, Mr. Crooks, Mr. Foster, the Rev. A. F. Muir, Mr. R. Gunston, Mr. Harding, Mr. Hoare, Mr. Ethridge, and Mr. Clark, a working-man (who said that there was sympathy for working-men in the Church of England system) and Mr. Woolnough, who speaking from twenty-five years' experience in Australia, argued that the unpaid church there was the most efficient and harmonious. Dr. Parker, in reviewing the conversation, said that the Liberation Society could best furnish information as to what had been the evils arising from the Establishment, but he denied that the Establishment was indifferent to the working population. It was quite a mistake to suppose that he objected to non-religious persons taking part in any movement for the disestablishment of the Church; but such men should work as citizens, and their object ought to be expressed as the liberation of the State, and not as the liberation of religion. (Hear, hear.) It had been overlooked that while he might differ from the Dean of Westminster, the Bishop of London, or the Archbishop of Canterbury on a few points, he differed from many persons who might be named as taking a deep interest in disestablishment on every point. Was he for these to abandon the thousands and tens of thousands with whom he agreed in ninety-nine points out of a hundred? He should claim brotherhood with those with whom he had the largest sympathy on all great and solemn questions, and should distinctly decline the

support and patronage of men who had never known the Redeemer of his soul, who never acknowledged His name, who never approach His throne. (Applause.) The meeting then broke up.

## Religious and Denominational News.

### OPENING OF NEW UNION CHAPEL, ISLINGTON.

On Wednesday last, the new building erected for the congregation of Union Chapel was opened for Divine worship, and the importance of the occasion was fully recognised by the assemblage of a large congregation, comprising not only Nonconformists, but some of the clergy and laity of the Church of England, including the Right Hon. W. E. and Mrs. Gladstone, who were present at the morning service. The building occupies the site, with some additional ground, of the old chapel in Compton-terrace. There is nothing striking in the exterior, and as the tower is not yet graced with the intended spire—200 feet high—it has somewhat of an ugly appearance. But on entering the building the visitor is instantly impressed with its originality and beautiful adaptation to the requirements of a large congregation. The interior is in the form of an octagon, with a central area of sixty feet in diameter, open from the ground-floor to the roof, which is supported by stone-piers, so arranged that the pulpit is not hidden from more than a dozen of the sittings, which are arranged around it in the form of an amphitheatre.

At the angles of the octagon are stone piers, between three and four feet in diameter, carrying pointed arches which support the roof. The gallery front, which is of stone inlaid with marble and onyx, is carried by smaller pointed arches or granite shafts, round seven sides of the central octagon, stopping against the piers. The eighth side—that behind the pulpit—opens into an organ chamber, 30ft. by 16ft., which is screened off from the chapel by a stone arcade, similar to that of the gallery front. The front side of the octagon, or that facing the pulpit, opens into the tower, which is the central feature of the street elevation, and which it is proposed to carry to a height of nearly 200ft. The interior of the tower is occupied by an end gallery capable of accommodating 200 persons on the upper floor, and by an entrance porch and sittings on the ground-floor. The side galleries are 15ft. deep, and are treated externally as transepts with triple roofs. The ceilings are panelled and of wood, starting from the walls at a low pitch, for acoustic as well as architectural reasons. They are decorated with ornament in the outline on the wood, in subdued colours. Careful provision has been made for the warming and ventilation both of the chapel and the other buildings pertaining to it, and the acoustic properties of the building have been solicitously calculated, and are perfect—this was especially noticeable in the musical part of the services on Wednesday. The volume of sound was free from reverberations, and rich in quality. There are two front and two back staircases from the galleries, and twelve doors in various parts of the chapel, by which direct egress can be obtained. The lecture-hall, which is in the north-east corner of the site, at the back of the chapel, we described some months ago, on its opening, but we may, for the purposes of completeness, recall its details. It measures about forty-nine feet by thirty-nine internally. It has an open roof, ceiled about half-way up. Below it, though but little below the level of the back street, are four large class-rooms, two for infants and two for adults; and adjoining these is a kitchen with a boiler and a lift, communicating with the lecture-hall. The schoolroom is turned sideways to the back street, and is lighted by very large windows, carried up into the roof as dormers. It measures sixty-three feet by forty feet inside. A narrow gallery runs round three sides of it, about ten feet from the floor, and forms a passage to the school class-rooms. These are eleven in number, and are so arranged that, by sliding a curtain, the fronts of them can at once be thrown open to the school. Two large vestries and a chapel-keeper's house, as well as the necessary offices, are also provided at the back of the site. The dressings throughout are of Box-ground stone, except that a very hard Yorkshire stone is used for the large piers, which have a heavy weight to carry. The walls of the chapel are faced with a light red brick of fine quality. The woodwork is of pitch pine, and the architect is Mr. James Cubitt. The builders are Messrs. R. and H. J. Roberts. The pulpit, a memorial one, with elaborate carving, designed by Mr. Cubitt, and executed by Mr. Earp, of Kennington, stands on a tessellated dais, which is the work of Messrs. Trollope. Behind the pulpit is a rich handsome stained-glass rose window, the gift of Dr. Nathaniel Rogers, of Exeter, having been designed by Mr. Drake, of that city.

The inaugural service commenced at noon, when nearly every place was occupied. The Rev. Dr. Allon having ascended the pulpit, gave out Neander's hymn, of the date of 1680, commencing, "God is in His temple," the choir, headed by the choirmaster, Mr. R. Williamson, leading from rows of seats on each side of the pulpit, and the whole congregation joining, Mr. Charles Forington playing the organ. Dr. Allon then offered up a brief appropriate prayer. The remainder of the service included the singing of a new anthem, "How holy is this place," composed for the occasion by Mr. E. Prout, B.A., which was most effectively rendered; the reading by Dr. Allon of part of the eighth chapter of the First Book of Kings, and by Dr. Stoughton of part of the fourth chapter of St. John's Gospel and Eph. iv., and the offering of prayer by Dr. Stoughton and the Rev. J. C. Harrison, Dr. Mullens offering the concluding prayer after the sermon. The preacher was the Rev. Dr. R. W. Dale, of Birmingham. Having taken for his text the fourth verse of the eighth Psalm, "What is man that Thou art mindful of him, or the son of man that Thou visitest him?" the reverend gentleman remarked at the outset that if God was not mindful of our race, that building was the monument of a ruined hope and the enduring memorial of a glorious but tragic delusion. He then proceeded to oppose the argument that man is the mere creature of natural laws, and therefore morally on a level with all other creatures. Having referred to what had been urged by opponents of Christian revelation about the antiquity of the earth and the successive developments of geological formations and of animal and vegetable life, he maintained that the very grounds on which it was thus sought to degrade man really elevated him, seeing that all these vast changes were effected in order to fit the earth to be man's habitation. He also pointed out the great distinction between man as a moral and free agent and all other living creatures; and in concluding he spoke of the beneficial influence of Nonconformists in defending essential doctrinal truths. At the close of the service, which occupied about two hours and a-half, there was a collection which amounted to 208*l*. Mr. Gladstone was then conducted into the vestry, and Dr. Allon went with him over different parts of the building. When informed of the cost of the building he expressed his surprise that such a style of building could have been erected for so small a sum. Another engagement prevented the right hon. gentleman remaining to the luncheon, and offering, as he had intended, a few remarks.

At the conclusion of the service a large number of the congregation assembled in the new schoolroom, where a *déjeuner* was provided. Mr. W. R. Spicer presided, supported by Mr. Alderman and Sheriff Nottage, the Revs. Dr. Allon, Dr. Raleigh, Dr. Reynolds, Dr. Newth, J. C. Harrison, Dr. Mullens, Newman Hall, W. M. Statham, E. White, A. Hannay, J. M. Wilks, Hon. and Rev. W. Fremantle, Mr. Thomas Hughes, Q.C., Mr. H. Spicer, &c. Grace was said by the Rev. Dr. Reynolds, and at the conclusion of the repast the Chairman proposed the health of the Queen, and the national anthem was sung. Dr. Allon expressed his regret that Mr. Gladstone was unable to remain to the lunch. He had come spontaneously to show his sympathy with them, and they were exceedingly glad that he had put in an appearance. The Dean of Westminster was unable to be present, as he had intended, through a cold, but he promised to come another day. He had received some hundreds of letters of congratulation from friends, some of whom were former members of the church.

The CHAIRMAN said that his friend Mr. Morley was to have occupied that position, but the death of his daughter had prevented him, and they regretted his absence, and expressed their sympathy with him in his bereavement. (Hear, hear.) He was glad to find himself surrounded with so many old and valued friends. He was one of their deacons when the new erection was first proposed, and although the scheme had enlarged beyond their expectations, the unanimity which had prevailed was a proof that the work had been from the first Divinely directed. The old chapel had been enlarged from 800 to 1,000 sittings, which were all taken, and in the new sanctuary, with about 1,500 sittings, they had been so far taken as to leave little doubt that the new place would soon be as full as the old one had been. They had known their pastor for many years, and seen the church under his care steadily progressing in numbers, activity, and power; the best possible proof of the deepening earnestness and spirituality of his ministry. There could be but one opinion about the new chapel—that both in its architectural beauty and in the convenience for congregational worship few of their buildings equalled, and fewer still excelled it. They prayed that as the material beauty of the new exceeded that of the old, so the spiritual glory of the future might exceed that of the past if necessary. They had a tradition to maintain in that respect The work done for God in the old place had received the recognition and respect of the church at large, and he earnestly hoped that the spiritual results of the new house might excel those of the one that had passed away, and that their support of mission work at home and abroad might be larger, more earnest, and efficient. Much had been done, but much remained to be done; and as the heavy debt which remained might cripple them, he trusted they would resolve to get rid of it shortly. He hoped that before they separated they might get five or six thousand pounds promised, and to set it in motion he would engage to contribute 250*l*. more and 250*l*. for Mrs. Spicer. His son, Wm. Gage, would give 100*l*, and his (the chairman's) two daughters 10*l*. each. (Applause.)

Dr. ALLON said, leaving details to others, he would simply give expression to the feeling of gratitude and thankfulness with which they assembled that day. He thanked God for the grace which had enabled them to accomplish that work without diminution of satisfaction, without accident, and without schism or quarrel amongst the managers, and with continued harmony, increasing joy, and with a most wonderful congregational fidelity. Religious thankfulness was the prominent feeling in their hearts that day. Their church life had never been characterised by much of political fierceness, and he imagined that if his friend Mr. Hughes, or any other Churchman had worshipped with them, nothing would have been seen or heard in the building indicating to what section of the church they belonged. They thought the purpose of a church was to quicken, build up, strengthen, and comfort spiritual life, and the work within its walls was higher religious work. Controversy was at times an imperative duty. Truths that were questioned had to be contended for, and their own convictions defended. They were prepared on all fitting occasions to do battle for their ecclesiastical polity, and to defend its legitimacy, expediency, its general ministry to religious spirituality, and its freedom and efficiency; but the place for such controversy was outside the church and not within. The church itself was the place for simple, earnest, spiritual work, for the enjoyment of religious life, and not for the defence of it. They sought to keep that great and supreme end of the religious life in view. In conclusion, Dr. Allon expressed his thankfulness to all who had so heartily gathered around him that day. (Applause.)

Mr. RICHARD STONE, Secretary of the Building Committee, expressed his feelings of gratitude at the completion of the work with which they had been entrusted. They believed it would, under God's blessing, be a great benefit to the neighbourhood. It had been a work of some anxiety, and there had been some differences of opinion as to details, although they had been unanimous in the general results. The contributions promised before that day amounted to 16,735*l*, about 15,000*l*. of which had been contributed by their own church. The building contract, including certain extras, amounted to 24,378*l*. The furniture and heating and lighting apparatus cost 1,380*l*, making the total expenditure for building purposes alone 25,758*l*. Between 5,000*l*. and 6,000*l*. of that sum belonged to the schoolroom, lecture-room, and other buildings. In addition to that they had paid 1,500*l*. for premium on the new lease for ninety-nine years, 1,400*l*. for premiums on designs, and 3,900*l*. for incidental expenses. The total expenditure was 31,153*l*, leaving a balance to be provided of about 14,423*l*. The circular glass window was presented by Dr. N. Rogers, of Exeter, and the exquisite pulpit was carved by Mr. Earp, from designs by their architect, Mr. Cubitt.

Alderman NOTTAGE said he had been much gratified at being present at the opening of that magnificent Protestant Nonconformist cathedral. (Applause.) The City of London had ever been foremost in the van of civil and religious liberty, and he hoped it would ever continue to be so. Apparently there were troublous times ahead. There were men who were working with all the ecclesiastical and social prestige of a national Protestant establishment to carry out designs which were anything but Protestant in their character. If troublous times did come, it would be to the Nonconformists of England that England would have a right to look, and he believed not in vain, for the protection of civil and religious liberty. (Applause.)

Mr. EDWARD SMITH said they had got a noble building, without any shams, stucco, or veneer, and every shilling received had been, and would be, expended on the building. Mr. Smith read a list of contributions promised that day, amounting to 4,400*l*. (Applause.)

The Rev. A. HANNAY, as representative of the Congregational Churches of England and Wales, offered Dr. Allon and the members of the church hearty congratulations on the issue of the work, and said he was sure that many earnest prayers would be offered that the blessing of the Most High might rest on pastor and people.

The Rev. W. FREMANTLE said he was glad to be present to add his own congratulations as a minister of the Church of England, and he felt that he spoke in their name when he said that the great mass of them wished well to all godly efforts to serve the same God they all worshipped. It was sometimes said that it was not a desirable thing for members of the Church of England to attend services like that. One bishop had expressed himself so, but he did not share that opinion any more than the distinguished Churchman (Mr. Gladstone) who was there that morning. (Applause.) It was sometimes said, too, that it was derogatory to those holding holy orders to mix in a familiar way with those who did not belong to holy orders, but he thought, on the contrary, that the great orders of the Church were not confined to any one body, but he should regard every work for God in which men were combined together as a kind of holy order. For himself he was most thankful to associate himself with the great order of the Congregational ministry. Though they might be somewhat separated into units, yet they had a great unity one with the other, and there was sometimes a conformity amongst them, as he was quite sure there was a great deal of nonconformity amongst Churchmen. He thought that each Church represented some particular feature of Christian life, and that that church represented Christian culture and extended knowledge both in its pastor and in its name. It was to be seen in that beautiful building, and in the manner in which the service was rendered there. The great uniting power was that simple faith by which they were all justified as the preacher had so eloquently expressed it that

morning, bringing out that great and powerful doctrine, which, though it had separated men in some ways, was still the great drawing power of those who had the strong faith in one Redeemer. He was thankful to their pastor for the efforts towards Christian union made some years ago, when Dr. Allon stood by them throughout. As to the possibilities of the future, people were apt to suppose there were on the one side those who would keep things exactly as they were with a definite order of priests, with the continuance of buying and selling spiritual charges in the open market, with no control whatever over the ministers, no just apportionment of emoluments or work in the Church, no change in the state of things which had come down from the Middle Ages, no one to receive Christian burial in the national graveyards but those now in possession of them. That was one extreme view. On the other side there were persons who supposed that you could make a clean sweep of the whole thing, and just build up by Act of Parliament a great hierarchical organisation which never existed in England before, endow it with a mass of public property, give it all the churches, and then leave it free to ride roughshod over the whole of England. He could not help thinking that that was not a satisfactory solution, and hoped something might be found by which they might attain to greater union. It was a very great satisfaction in looking at some of the gloomy prospects to return to those principles which were advocated there, and to feel that in looking at real Christian worship, and teaching the great Christian truths, they might draw more closely together. He would conclude by hoping that that church might do a great deal towards both the objects for which every Christian Church exists, leading its members to Christian unity, and spreading it further and further. He hoped that the time would come when, as Churchmen and Nonconformists were now educated together at the universities, they might be able to minister side by side, live together in unity, and lie side by side in the graveyard. (Loud applause.)

Mr. Probyn offered words of hearty congratulation upon the work which had been done so far, and of earnest hope that it might be well completed.

Mr. Coote (St. Ives) expressed the hearty sympathy felt by many in the country for the success of that movement.

Mr. Thomas Hughes, remarking on the similarity of their service to that of the communion to which he belonged, said he thought it indicated they were approaching the time when the old feeling that a nation was one spiritual body would again be an actual fact in England. He had always done his best to promote that cordial feeling of union between all Christians, and the sooner it came the better. He hoped he might one day have the pleasure of hearing Dr. Allon in Westminster Abbey. (Applause.)

The Rev. Dr. Raleigh said for seventeen years he was their nearest ministerial neighbour, and his friendship with Dr. Allon had never been overshadowed. He was there to say, God bless you in the future, and help you in all you do. They had done their work well, and he belived it would be a new starting point for them all.

Mr. Henry Spicer said the building committee felt they had a plan worth carrying out in all its fulness, and it worked out even better than they expected. Mr. Cubitt was entitled to the credit of the building, of which they need not be ashamed, and in which they hoped much good work would be done in future years.

Mr. Cubitt, the architect, having returned thanks, the doxology was sung and the meeting closed.

Refreshment was provided in the schoolroom, and many of the visitors remained to the evening service, which was well attended.

The Rev. Dr. Maclaren, of Manchester, preached the sermon from Luke xii. 50, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." The first element of the Lord's consciousness was a clear and certain prevision of His cross. Christ was then representing Himself as being about to be plunged into a great bath, or baptism of blood, or of suffering and pain. That prevision of the cross was with our Lord from the beginning of His career, and was an integral and substantive part of His work, and He contemplated it as the thing that came before His highest and noblest work. As soon as the vision of the ultimate end of His coming dawned upon the Saviour's mind, there rose up beside it that awful "but," which introduced the text—as if He had caught sight of the great black gulf before Him, down into which He must go, and through which He must pass—might he say struggle?—ere He could reach the great object of His coming, to fling upon earth the healing and blessed fire. They noticed in the Gospel an eagerness on the part of Christ to reach the goal and make the sacrifice complete. They could only account for Christ's agony as the hour of His death approached, except on the good old-fashioned doctrine, "The Lord hath laid on Him the iniquity of us all." The shrinking, therefore, had a deep meaning and close connection with redemption, and the steadfast and unutterable love of Christ kept Him in the path of His work and His duty.

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The opening services were continued on Friday last, when there was a united communion of the church and its branches, to which had also been invited members of the neighbouring churches of the Congregational, Baptist, Wesleyan, and Presbyterian denominations. There was a large attendance, the ground floor being filled by the communicants. Addresses were delivered and prayers offered by the Revs. Dr. Edmond, Dr. Culross, W. M. Statham, and J. Viney. On Sunday Dr. Allon preached in the morning to an overflowing congregation. In the afternoon Dr. Edmond addressed the children of the schools and congregation. In the evening the Rev. J. Baldwin Brown, B.A., preached to a crowded congregation, which overflowed into the aisles and lobbies of the church. On Monday evening the Rev. C. H. Spurgeon preached, and we understand that as a result of counting the people as they left the place, 3,365 persons were found to have been present, while it is no exaggeration to say that thousands went away. The collections at the various services have on the whole realised the munificent sum of 5,500*l*. This evening Dr. Parker will preach in the Union Chapel, and on Friday the Rev. Newman Hall, LL.B. Next Sunday Dr. Raleigh will occupy the pulpit in the morning, Dr. Allon in the afternoon, and Dr. Punshon in the evening.

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## CONGREGATIONAL AID AND HOME MISSIONARY SOCIETY.

A meeting of Congregationalists of Norfolk and Norwich was held on Friday at the Princes-street Church, to hear the details and objects of the new scheme proposed by the Congregational Aid and Home Missionary Society. Henry Wright, Esq., of London, and the Rev. A. Hannay (secretary of the Congregational Union) attended to explain this scheme, which is for strengthening the weaker of the Congregational churches of the land, especially those in country places. The Revs. J. Hallett and P. Colborne, and many leading Nonconformists of the city and county, were present. Mr. J. J. Colman, M.P., who presided, read a letter from the Rev. G. S. Barrett, the minister of Princes-street Church, expressing his regret that he was unable to be present owing to indisposition, and satisfaction that the meeting was to be presided over by Mr. Colman, who was, by conscientious conviction, a Baptist, and not therefore committed, as a Congregationalist would be, to any very deep sympathy with a movement for the extension of Congregationalism in England. Mr. Barrett strongly urged the support of the scheme which would come before them. He thought that if the new society were supported with loving spiritual force it would reinvigorate a thousand churches now languishing almost to death.

The Chairman in a few opening remarks said, that without giving his opinion on that scheme, he might venture to express his opinion that there was more need of union amongst the Nonconformist bodies:—

They had denominational convictions—denominational differences—he was going to call them miserable differences, but that might be rather too strong a term, so perhaps it would be better to use the milder term of comparatively insignificant differences. When all had the same Gospel to proclaim, it was a great pity that their denominationalisms were so rampant. No one could look round upon the different branches in any county without feeling that these differences were magnified in a way in which they ought not to be. (Hear, hear.) There were Baptist and Independent places of worship where there ought to be union places of worship. There were Methodists', Free Methodists', and Primitives' chapels where there ought to be only one chapel and one congregation. He therefore hoped that the step which had been taken by the Congregational Union in inaugurating this movement would not stop with the Congregational Churches, but that it would have a great effect in setting a good example to the other Nonconformist denominations of the country. (Hear, hear.) Nonconformists looked upon Free Churches as the churches of the future. They hoped that the time would come when religion would be freed from State patronage and control; but if they believed and hoped for that, it was the more incumbent upon them to make the existing free churches stronger and more vigorous. (Applause.) He also hoped that the time would come when there would be not merely a union of Congregational churches of different counties, but that there would be a combination of different denominations in the same work. It might be that the Baptists, the Wesleyans, and the Presbyterians would not be prepared to join in this work. But he had lived long enough to know that if they could not get all they desired, it was better to secure what they could, and to look for something better in the future; and, therefore, he hoped that if the Congregational and Independent Churches united in one great work, it might be a stepping-stone to something better hereafter. (Applause.) He did not reject the reproach, if reproach it was, of being a "political Dissenter"; but he would sooner that all of them were Christian citizens and Christian politicians. (Hear, hear.)

Mr. Henry Wright, of London, then addressed the meeting. He said that a great event had occurred in their ecclesiastical history: a Permissive Bill had been passed by their Ecclesiastical Parliament in consequence of a cry for justice which came up with ever-increasing loudness from many of their churches whose struggles against great difficulties had rendered help absolutely necessary to preserve their existence. He earnestly urged the claims of the proposed scheme, believing it would conduce to the increased efficiency of the ministry, to the comfort of the ministers, to the spiritual life of the churches, and to the formation of a new bond of union between churches of the same order and faith. A London Union had been established, and although it was very young it was doing a good work. The fact was, they were perishing for want of organisation; and seeing in this scheme proposals in harmony with the tendency of the times, he trusted it would be adopted, so that there might be a spirit of honourable enterprise and rivalry in holy things among the churches who received aid from the society. (Cheers)

Rev. A Hannay (Secretary of the Congregational Union) said that the Christian Church was a copartnery, those in Christian fellowship being copartners; but, alas! those to whom he had alluded were really sleeping partners. If they behaved in such a manner in the business of life they would soon be gazetted; and if the sleeping and non-effective partners in the great spiritual firm of the Church were one morning gazetted, the advertising system of the present day—elastic as it was—would break down under the pressure. (Hear, hear.) He hoped those who were inclined this way would wake up, that they would not regard this important scheme with apathy and indifference, but support it because it was absolutely necessary in order to strengthen and reinvigorate many of the free churches of the land. (Applause.) The proposal was to confederate the strong and the weak counties into one great association for mutual aid and common service; and therefore a weak county might be chiefly influenced in joining by the advantage to be received through joining with the wealthier counties. This was very natural; but this suggested the danger that weak counties should take the matter up in any such spirit of dependence on the strong ones as should disable them from doing their best for themselves. If this organisation did not ultimately lead the weaker counties in England to do 50 or 75 per cent. more than they had done previously for themselves and for the common good, he should regard the scheme as a failure. He had not regarded it mainly as a scheme for increasing the stipends of the ministers in weak places—and some of the stipends were shameful—(Hear, hear); but he had looked upon it as a means for the confederation and increased usefulness of the churches, the raising of the ministers' stipends being an important incident which he had never lost sight of. (Applause.) He desired to bring their churches in a closer union, in one grand fellowship, whose object should be the success of their faith and the glory of God; and he likewise desired to see every pastor enjoying a competent stipend. Adverting to the relative claims upon them, the rev. gentleman said their first duty was a domestic one, and a church ought first to provide for its own ministry. The next duty of a Christian church was to other churches of the same kind. In such a case, however, no step of the kind ought to be taken without earnest and prayerful deliberation and heart-searching; and what they all wanted was a true apprehension of duty, a free consecration to Christ of what they had, and the light to act as honest and God-fearing men in the distributing of their means. He then proceeded to refer to the altered condition of the work of the free churches of the land which would be brought about by the disestablishment of the State Church; and there was no doubt that the day was not far distant when the golden girdle which kept the Establishment together would be snapped. (Applause.) On the motion of the Rev. J. Hallett a hearty vote of thanks was accorded to the chairman, and also to the deputation.

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# Correspondence.

## MADAGASCAR.

*To the Editor of the Nonconformist.*

Dear Sir,—Our attention has been called to extracts in your paper from letters addressed by Louis Street to the *English Independent* with relation to the position of affairs affecting the government and the missionaries in Madagascar.

These letters were written only two months after the proclamation of the Queen of Madagascar abolishing the slavery of the Mozambiques in that island, and, as it is now less than six months since the issuing of that proclamation, it would appear quite too soon at this remote distance to pronounce a judgment as to the result; but we feel bound to state that the best information we possess leads us to conclusions much more favourable than those expressed by Louis Street, and we are not aware of any sufficient ground for calling in question the sincerity of the Malagasy Government in this and other proclamations on the subject, which undoubtedly embody, if carried into effect, the best means of effecting the abolition of the African slave-trade to Madagascar, as well as of the slavery of Africans previously imported.

We are desirous emphatically to repudiate the suggestion contained in one of Louis Street's letters, that the British Government should occupy a portion of territory in the island with a view to enforce the fulfilment of the proclamation of the Queen of Madagascar in respect to slavery. We think it due to state that in the intercourse of our committee and missionaries with the Prime Minister of Madagascar, we have not found evidence of the deceptive policy which is so prominently alluded to in these letters. On the contrary, we have found him courteous, and, in our

judgment, sincere, in his dealings with the mission and with the individuals composing it.

After conference with Louis Street, who is now in England, and two of our missionaries lately returned from the island, it is our deliberate judgment that these letters give an extremely unfair view of the general policy of the Government and of the present position of affairs there.

We wish to express our extreme regret that one who had been a member of our mission in Madagascar should, after his recall, have publicly made such unjustifiable insinuations against the members of the London Missionary Society, with whom, through a distinct organisation, our missionaries have been for so many years harmoniously working.

Signed, on behalf of the Friends' Foreign Mission Association,

JAMES H. TUKE,
Treasurer.
HENRY STANLEY NEWMAN,
Secretary.

Devonshire House, Bishopsgate, London,
December 7, 1877.

## THE BETTING MAN'S GIFT TO THE POOR OF NOTTINGHAM.

*To the Editor of the Nonconformist.*

DEAR SIR,—Allow me to state that the paragraph in your last number that "the ministers of religion" of this town have "accepted" Mr. Robinson's gift of 500*l.*, is inaccurate. The Nonconformist ministers, at any rate, have almost unanimously declined to receive it. They think that a free distribution of a considerable sum of money among the poor in a town where elections are pending, and where the donor's brother is a candidate, may be regarded by its recipients as intended to influence those elections; and they also do not choose to be made the official almoners of money, which they understand was won on the race-course.

Yours very faithfully,
FREDK. S. WILLIAMS.

Congregational Institute, Nottingham,
Dec. 10, 1877.

## THE LIVERPOOL BLACK BOOK.

*To the Editor of the Nonconformist.*

SIR,—Will you allow me to add a few remarks to your valuable article in your last issue? Liverpool is notorious for its crime. Why? Because of its drunkenness. And why is that place more drunken than similar places? Because that till lately there was almost free-trade in drink. The magistrates granted nearly all applications to sell drink, expecting no doubt, the evil to cure itself. But stern facts induced them at last to change their policy. Not long ago, it was a common thing in Liverpool for between 200 and 300 persons to be brought before the magistrates every Monday morning nearly all through the public-house. The "two hundred thousand human beings" huddled together in a space lamentably insufficient for their accommodation would soon find their way to better houses if the drink was removed from them. Those who act on the sound teaching of Father Nugent and other such teachers *do* find better accommodation. We temperance men know many families of four, six, and eight—when giving up the drink—moving from miserable attics to comfortable abodes. Landlords are very ready to let their houses to total abstainers.

On the other hand, put these two hundred thousand in the best houses in Liverpool, *with* the drink, and down they will go. They will burn their stairs and flooring (I have *known* this done in respectable houses) because they cannot buy fuel and drink. How true the following:—"We fear there will be no adequate remedy for this deplorable state of things until the Corporation of Liverpool is rescued from the control of brewers and publicans." But what would others do? Remove the facilities for drinking. "But," we are told, "the closing of public-houses will not of itself abate the nuisance." I assert it will. *It has done it* in more than two thousand parishes in this country, and in most cases by the mere will of one or two men in the parish. And I have not observed that the parishioners have taken the trouble to petition Parliament, in any single instance, asking for the convenience of a public-house. If the two hundred thousand had the power they would soon close these groggeries, or rather convert them, not to *one* breadshop, but *six*. We have canvassed the large towns in the kingdom, and without exception the poor, and even the drunkards, are foremost in favour of the Permissive Bill and Sunday closing. The rich, the educated, the West-end are everywhere behind. Then, as to morals. The people would be more moral—there would be less crime—if we had no school, no church, no chapel, and no drink, than *with* all these advantages *and* the drink. I heard a learned Indian saying to six thousand in Manchester two years ago, "I have come from the far East to help you to civilise your country. We were a sober people before you came there." What serious words from a heathen. With our civilisation, Gospel, and schools we have taught them to drink, inflicting upon them crime and misery.

As to the deaths of infants in Liverpool, it is a fact that a very large proportion are smothered by their mothers when drunk. Remove the public-house and this would vanish. The Chinese only destroy one sex, but drunken mothers in Liverpool destroy both.

We complain of bad times, and still we drink in twenty years the value of the wealth of all England!! And of this drink Sir William Gull, in his examination before the committee of the House of Lords, says, "I know it is a most deleterious poison."

Yours very truly,
E. JACOB.

Ebley, Dec. 10, 1877.

## TORY PROPAGANDISM.

*To the Editor of the Nonconformist.*

SIR,—Under the above heading a letter appears in a Berkshire paper from the pen of Mr. Walter Wren, the Liberal candidate for Wallingford at the next election, which so ably expresses what I feel to be a matter of supreme importance to the constituencies generally, that I shall be glad if you can find room for it. The Reading Liberals had a very significant warning of what they may expect, if they are not on their guard, at municipal elections. A good, sound Liberal, who has done the town incalculable service of one kind and another, was disgracefully beaten by a publican's *protégé*! The fact is, as I have more than once intimated in your columns, we are continually suffering loss through a kind of silent adoration of our principles. This lands us in a fool's paradise. The Tories waste no energy on sentiment, but ceaselessly ply their weapons — territorial influence, priestism, and drink, and inflict on us continual and most humiliating defeats. Unhappily our defeats are world-wide calamities. The blood-stained fields of Bulgaria should shame our political ineptitude. Had the Liberal electors done their duty at the last general election instead of indulging in a *siesta*, Gladstone would now have been in power and Europe at peace.

A. C.

TO THE EDITOR OF THE READING OBSERVER.

Sir, — Will you allow me to say a word of warning to your readers on the public-house propaganda which is going on in a good many places. It has achieved so remarkable a success in Liverpool that it is seemingly to be worked elsewhere. The Liberals of Reading cannot want to see their borough what Liverpool is. Let them, therefore, be wise in time. A Conservative working-man got in at the recent municipal election. This will be followed by two Conservative M.P.'s if Reading Liberals are not in earnest. I recently showed how what is facetiously called the "Administration of Justice" among us is always going round and round in a vicious circle. Thus: Most lord-lieutenants of counties are peers. The justices may fairly be said to nominate the county members. The county members form a very important contingency—so far, at least, as voting is concerned—to the landlord and game-preserving interest in the House of Commons. So they control legislation. The legislation is revised and corrected or rejected by the peers. So we get round to our starting-point. Here follows another vicious circle, leading to far worse evils. Farmers generally keep banking accounts—*i.e.*, lend money *without interest* to local bankers. The bankers lend it *at interest* to local brewers. Sometimes the banker and brewer is the same man, or the same family. The brewers get licensed drink-shops all over the country. The more the farmers lend, the more the brewers borrow, and the more beer they brew and the more drink-shops they open. Look all over the country. What was the capital of the great brewers fifty years ago—or twenty five years ago? What is it now? Which one of your readers who has reached the age of forty cannot recollect many instances of men who started as petty swipe brewers and are now big "firms," with "depots" all over the country? Ask the Liverpool men what they know. Where has their wealth come from? How much of the 140,000,000*l.* spent in drink last year went into the pockets of the brewers? What comes of the drink-shops? Drunkenness, want, misery, crime, idiotcy, madness. Then workhouses, gaols, numerous policemen, asylums, madhouses. How are these paid for? Let the farmers look at their receipts for county rates, for police-rates, for poor-rates, and see how much they have subscribed. They find a large percentage of the money which enriches the drink monopoly, and they pay the bill for the misery and crime and the army of expensive officials rendered necessary. And they fed the game for the poachers who drink the beer of the brewers, and are looked after by the police in their capacity of under-keepers of the game preservers. The more game the more poachers, and the more money to spend in beer and the more rates; and the British farmer seems to enjoy it, and votes for the Tory nominees of the J.P.'s and the game preserver like a man.

What would become of the brewers if it wasn't for the farmers? and what would become of the prisons if it wasn't for the brewers?

I am, Sir, your obedient servant,
WALTER WREN.

Grazeley Court, near Reading,
December 5, 1877.

## AMERICAN NOTES.

(*From our own Correspondent.*)

PLYMOUTH, MASS., Nov. 23, 1877.

Although much has been said and written concerning Plymouth Rock, where the Pilgrim Fathers landed on December 21, 1620, the spot is of perennial interest to Englishmen, and especially so to Nonconformists. The natural features of the surrounding country and the configuration of the famous bay remain unchanged after the lapse of two centuries and a-half, so that it is not difficult for the imagination to call up the scene. It is impossible to gaze on the spot without deep emotion. On those hills and on this coast the eyes of the Pilgrims rested after their long, weary, and perilous voyage. Here half their number found a last resting-place on earth within twelve months of their arrival—so severe was the winter, and so reduced was their strength by the protracted sufferings of the voyage. The precise spot where these were interred is unknown, beyond that it was on what is known as "Cole's Hill," immediately above the famous rock. Great secresy had to be observed in the rapid interments which took place, lest the Indians should discover the lessened numbers and become bolder in attacking the survivors. It is narrated in the early records that the graves were levelled, and the ground was sown with grain, in order to prevent the trick from being suspected. Some years ago, while digging the ground for the purpose of laying water-pipes, various bones were discovered, which doubtless were the remains of those early settlers. The skulls were not those of Indians, nor were any beads or implements found, and it is certain that no burials took place on Cole's Hill after the early years of the settlement. "Burial Hill," as it is termed, is on a mound about a quarter-of-a-mile away, and here loving hands have sought to trace where the survivors of the first band sleep their last sleep. No contemporary monuments denote the spots. The oldest existing only dates back to the beginning of the eighteenth century, and even these are rapidly perishing under the action of the severe frosts of New England winters. But it is known with some approach to certainty where the few of the original pilgrims rest on Burial Hill who lived for some fifty years after the memorable landing. Even if any doubt prevailed on this point it is impossible to stand on Burial Hill and look around without feeling that consecrated dust is beneath the feet. Besides all this, every tombstone of a later date bears some historic name: Bradfords, Aldens, Howlands, Clarkes, and others abound, and in some cases they are traceable for five or six or more generations—so true is it that "the righteous shall be had in everlasting remembrance."

The famous Plymouth Rock no longer appears as it did some years ago. A granite canopy has been reared above it to a height of some twenty-four feet. In a hollow at the top of this structure are preserved the bones above referred to. Passing under it the traveller can stand on what remains of the veritable rock. Former visitors to the shrine chipped away so many portions, that it was deemed necessary to prevent further appropriations, and so the rock is now surrounded and hidden by the base of the monument, and only its upper surface is visible to the extent of about four feet square. Even this surface is not the original on which the Pilgrims' feet first rested. In the year 1775 an attempt was made to raise the rock from its sunken position in the sand, and a large fragment was accidentally split away, which is now enclosed within an iron railing in front of Pilgrim Hall. It is to be regretted that the monument on the beach is so constructed as to hide all that remains of this historical fragment excepting the upper surface. This is still liable to be purloined by relic-hunters, and it bears traces of recent attempts of the kind. It would have been easy to construct an edifice which, while protecting the rock, would have allowed all that exists of it to be visible. After generations of the English-speaking race throughout the world will regard this with far greater interest than the famed London Stone in Cannon-street, or the Coronation Stone beneath Edward the Confessor's Chair in Westminster Abbey. It is not even too late to reconstruct the

granite canopy on a different plan, which shall allow of the venerable fragment to be seen from all sides. The New England people have zeal enough for this, as is manifested by the long line of commemorations of the landing of the Pilgrims; by the mighty streams of oratory then evoked from the most renowned speakers; by the religious care with which all relics and records of the event are preserved; and by the national Centenary memorial, now nearly completed, on the highest point of ground in the immediate vicinity of Plymouth. This memorial represents a colossal female figure, twenty-four feet high, emblematic of America, holding in one hand a Bible, and with the other pointing to heaven. The figure is of granite, and stands upon a lofty pedestal of the same material, having four quadratures on which smaller effigies are to be placed. The pedestal bears in gilt letters an inscription, stating that the memorial is erected by a grateful people to the memory of their forefathers, and in recognition of what they did and suffered in the cause of civil and religious liberty. The names of the forty-one heads of families and of the sixty members of their families are also inscribed. It was fitting that there should be such a memento, but the true record is on high.

Pilgrim Hall is a plain granite edifice, some seventy feet by forty, erected in the town by public subscription in 1824. It contains numerous relics, which have been brought together by purchase or bequest, although others are still in the hands of private families who have descended from the Pilgrim Fathers. The large picture of their landing, painted by Sargent, occupies one end of the hall, and at the other end is a replica of Weir's picture in the Capitol at Washington, representing the memorable scene of the embarkation at Delfthaven, when John Rogers commended to God in prayer the little band about to set out on their perilous voyage. Around the walls hang various portraits and engravings, most of which are modern, or are copies of older works. The most interesting of the relics are two chairs, belonging respectively to Governor Carson and to Elder Brewster, both of the fathers so well known to all who have visited Bedford and seen John Bunyan's chair preserved in the vestry of the meeting house. Various articles once owned by Captain Miles Standish are preserved in the hall, including his sword, a pewter dish, an iron pot, and the sampler worked by his daughter. His signature appears on a deed of August 28, 1655, and in digging on the site of his house at Duxbury, where a memorial of the redoubtable soldier now stands, a gunspring and some relics were found, which are preserved among the rails. These also comprise, of articles undoubtedly belonging to the Mayflower settlers, a cane and dressing-case of William White's, a deed with the signature of John Alden, a gourd-shell of George Soule's, and a plate of Governor Bradford's. There are also various mementos of the settlers who followed in the Fortune, of fifty-five tons burden, which arrived Nov. 9, 1621; in the Ann, of 140 tons, and the Little James, of 44 tons, in July, 1623. These relics all have an undying interest, and they awaken profound emotions. They might, however, be preserved with greater care and shown with more skill. They are kept in small glass cases with other and later articles, and are too crowded, so that it is not easy to inspect them. Some of the more bulky articles, like Governor Carson's and Elder Brewster's chairs, and a large trunk that came over in the Ann, are in a small room like a lumber closet, where they are liable to damage. The large hall itself is used as a library, and on the occasion of this visit presented a littered and untidy appearance. It would be well for one end of the building to be exclusively used for the preservation of the articles now scattered in several parts. Large glass vases should be constructed so as to exhibit the contents from all sides. A charge of 25 cents is made for admission, and the number of visitors, judging from the signature book, appears to be sufficient to defray the expenses needful to the proper arrangement and the safe custody of these priceless relics. Perhaps these hints may come under the notice of the proper authorities in America.

Conversing this week with the veteran William Lloyd Garrison, it was pleasant to find him taking a hopeful view of the ultimate future of the colonial population of the South, notwithstanding their present difficulties and the white terrorism which now prevails. The action of the President with regard to South Carolina and Louisiana, in recognising the present minority Governors of those States, and in withdrawing the United States troops, has been a heavy blow and some discouragement to the cause of freedom. The Southern whites, taken as a whole, are as bitter as ever in their dislike of the negroes, and are determined, if possible, to prevent them from asserting their citizen rights. Mr. Garrison says that hundreds have been murdered since the close of the Civil War, and that at present the blacks are powerless to resist oppression and injustice. He anticipates a return of the Democrats to office at the next Presidential election, and is prepared to find that they have a tenure of power because of their solid strength in the South and of numerous adherents in the North; while the Republican party is disunited. Yet he does not by any means despair of his country, or of the triumph of right, of humanity, and of freedom. Mr. Garrison spoke in grateful terms of what he had been permitted to live to see accomplished; so much more than any could reasonably hope for in the dark days of strength against slavery. For years his own life was daily in jeopardy, because of his noble and heroic protest against the national crime. Yet, in spite of all, he has lived to witness the emancipation of the slaves, and remembering this, he believes in their future elevation. Mr. Garrison is now seventy-two years of age, and though somewhat feebler and obliged to take care of his health, his voice has lost none of its clear and hopeful ring, and his spirit is as elastic as ever.

## POLITICAL.

About 630 persons were present at the banquet given on Thursday evening at Exeter, to Sir Stafford Northcote. The Earl of Devon presided, and among those present were Earl Fortescue, the Earl of Portsmouth, Lord Clifford, Lord Blachford, Lord Exmouth, the Bishop of Exeter, and most of the leading men in the county of both sides in politics. In responding to the toast of his health, Sir Stafford Northcote, after referring to his associations with the county of Devon and with its principal families, spoke of the responsibility of leading the House of Commons, and quoted statistics to disprove the opinion that there is in the present day a dearth of young men in the House. If there was too much talk in that branch of the Legislature, the remedy, he said, lay with the constituencies. The present was a very anxious time for any man who had the conduct of affairs, but still he was disposed to look at the bright rather than the gloomy side. The true safety of England—the true line to follow for the preservation of the Empire, and for its strengthening and its development—was to be actuated not so much by fear and jealousy of others, but by a determination to strengthen and consolidate within ourselves. He believed that the sun of England was yet far from setting, and that the power of England was yet far from having attained its limits.

At an evening meeting of the Sheffield Liberal Association, held at the Albert Hall on Thursday, attended by some 3,000 persons, a resolution was passed to the effect that the meeting rejoiced in the progress of Liberal sentiments and organisation throughout the country, and hoped it might speedily secure the adoption of a Liberal policy in the Government of the nation. Mr. Chamberlain, M.P., who was present, criticised the speech of Sir Stafford Northcote, who, he said, had made merry over the position of the Liberal party. He was perfectly prepared to admit that the unanimity of the Conservatives was wonderful, and left nothing to be desired—(laughter)—but, then, Sir Stafford should not be too hard upon poor Liberals, and should bear in mind what splendid advantages he had in the astounding docility of his party. (Laughter.) Nobody had ever thought of accusing the Conservatives of inconvenient independence of character or originality of mind. (Laughter.) He briefly alluded to the mode in which the Liberal party had been guided in the past, showed that under the altered circumstances of the present day a new arrangement had been imperative, and then explained how the want of the party had been met by associations formed on the Birmingham model; and by the federation of those associations they believed that in the main the English nation was Liberal at heart. (Cheers.) They had had four years of Conservative Government, and the more they saw of it the less they liked it. (Laughter and cheers) He alluded to some of the principal subjects with which the Government had dealt, and said heroic legislation was not expected from them, but they had not even realised moderate expectations. A few days ago Lord Derby made a speech, which under ordinary circumstances would have been taken to mean that under no probable circumstances could this country be possibly dragged into war. So it was interpreted by some papers; but other papers which supported the Government, and which are striving to hound it on to war, and under less favourable conditions than war had ever been undertaken—these papers hailed the speech of Lord Derby as encouraging and satisfactory. This misunderstanding arose because the Cabinet had two faces and two views. He remarked that the end of the struggle was rapidly approaching, and this country was not likely to be consulted in the final settlement; but it was our interest to make friends at once with great and united Germany, and also to see that in the division of the Turkish territory a large portion of it should pass to its original owners, the Greek nation. Russia would doubtless come out of the struggle victorious—("No, no," and cheers)—but bleeding at every pore, crippled for a generation, and needing nothing more than a long period of peace and retrenchment in order to repair her losses. And was it to be believed that in such circumstances she would attack one of the strongest nations of the world—would attack us in India on our own ground, where she would be thousands of miles away from her communications, where she would meet armies equal in number to her own and infinitely superior in resources? (Cheers.) If our real interests were attacked we should defend them with equal courage, resolution, and success, as had previously been shown by our ancestors—(cheers)—but it would be simply insensate of us if we were always to engage in war in order to prevent the possibility of war. (Applause.) Besides these matters to which he had referred, there were other questions every day growing in importance and urgency, and for the satisfactory solution of which the Liberal party must work—viz., the completion of our system of national education, the redistribution of political power in some juster proportion to population, and reform in the ecclesiastical policy of the State.

The secretary of the Southwark Liberal Association writes that the executive committee have unanimously approved the action of the "200" in rejecting the candidature of Mr. Locke, and that this policy is about to be explained in a series of meetings to be held in the several divisions of the borough. "A kind feeling," it is said, "was entertained for his long services, but it would be unreasonable to expect Mr. Locke to go through the heavy labour that will be demanded of our representatives—if we are to cope successfully with the efforts now being made by the Conservatives. Mr. Locke entirely ignores the representative character of this association. The 800 members are not self-appointed. They were elected at public meetings of Liberals held in the several parishes of the borough. It is therefore to be assumed that, whether the decision of the '200' be a wise one or the reverse, it accurately reflects the matured opinion of the Liberal portion of the constituency."

The Marquis of Lorne has issued an address to the electors of Argyleshire, denying the report of his intended retirement. His lordship adds that as long as he sees reason to believe that he is honoured with the confidence that the constituency gave him in June, 1868, it will be his pride to serve their interests as their member.

Mr. J. J. Grieve, who has represented Greenock nine years, has placed his resignation in the hands of his constituents. In an address he states that he seeks repose on account of weak health. The writ for another election will not be issued until the meeting of Parliament. At a meeting of Liberals Mr. Abraham Lyle, Provost, and an extensive shipowner, was selected as the Liberal candidate, ex-Provost Morton having declined to stand. Sir M. R. Shaw-Stewart has also been waited upon in the interest of the Conservatives. He stated, in reply, that it would be inconsistent with his position as lord of the manor to oppose the chief magistrate in a Parliamentary contest. Other candidates are likely to come forward.

Messrs. Bagster and Sons have in preparation "Studies on the Times of Abraham," by the Rev. H. G. Tomkins.

The *Athenæum* states that the first edition of the third volume of Mr. Theodore Martin's "Life of the Prince Consort" was exhausted before the subscription list was completed, and that Messrs. Smith, Elder, and Co. therefore immediately proceeded with a second edition, which is now ready for delivery. We understand that Mr. Mudie took no less than 1,250 of the first edition.

The "Nonconformist."—We are not in the habit of quoting commendatory references to our own paper by our contemporaries, some of which, indeed, we happen to have by us, but we may, perhaps, be excused in copying the following spontaneous and kindly notice which appears in the current number of *Mayfair*:—"It may, I suppose, be classed among the evidences of increased vitality on the part of the Liberation Party, that the *Nonconformist* will enter upon the new year with a largely augmented literary staff, and with the determination widely to increase its circulation and its influence. The *Nonconformist* has always stood out from amongst the number of so-called 'religious papers,' by reason of the literary ability with which it has been conducted, and above all by its freedom from sectarianism in that narrowest form which manifests itself in scratching out other people's eyes because they do not view current events from the same point as yourself. The *Nonconformist* has always boldly and uncompromisingly gone its own way. But at the same time it has been able to concede that people going other ways are not necessarily felons or worse, to be held up weekly to the execration of all good men—that is to say, of all its own subscribers. The *Nonconformist* is an honour to journalism and no disgrace to religion. At the moment I can think of only one other 'religious paper' of which the same may be said. I am glad to see these signs of increased vigour and unabated prosperity, and I take the opportunity of wishing the *Nonconformist* a happy new year."

## Epitome of News.

The *Court Circular*, in announcing the return of the Queen to Windsor, says that Prince Leopold did not suffer from his journey.

Her Majesty is expected to reside at Windsor Castle till a few days before Christmas, and then proceed to Osborne.

The Prince of Wales, on leaving the seat of the Maharajah Duleep Singh on Friday, came to London, and is now at Eastwell Park, the Duke of Edinburgh's seat, for a few days' shooting. The Princess and family remain at Sandringham.

The Prince of Wales will visit Cambridge in January next for the purpose of unveiling the statue of the Prince Consort in the Fitzwilliam Museum. He is expected to arrive on the 21st, and the ceremony will take place on the 22nd.

Lord Beaconsfield returned to town from Windsor Castle on Friday, having had an audience of Her Majesty, which lasted two hours.

All the Ministers were present at a Cabinet Council held in Downing-street on Saturday. The Queen is to hold a Council at Windsor Castle on Wednesday. Lord Beaconsfield has left town for Hughenden Manor.

The *Globe* understands that orders have been received to medically inspect the battalions of Guards which are first for foreign service.

Mr. Forster, M.P., has arranged to address his constituents, in St. George's Hall, Bradford, on the first Saturday in the new year.

A report is current that three new judges will shortly be appointed. Among the names mentioned are those of Mr. Fitzjames Stephen, Q.C., Mr. Bulwer, Q.C., and Mr. C. Bowen.

The Mansion House Indian Famine Fund has reached 487,000*l.*, including 6,000*l.* in course of transmission from Sydney. Of this amount 470,000*l.* has been sent to India.

The Viceroy of India again transmits a satisfactory report from the greater portion of the Madras Presidency, but from two large districts the reports are "gloomy," and the Government has already taken precaution. Prospects have improved in Mysore. From several districts in the Bengal Presidency a want of rain is reported.

A court-martial has been ordered at Aldershot on Gunner Walsh, papers having been found connecting him with Fenianism.

It is stated in the *Manchester Guardian* that the great agency case of Williamson *v.* Barbour is likely to be ended by a compromise.

During the gales of last month the boats of the National Lifeboat Institution saved 208 lives.

The *Argus*, a weekly temperance journal published in Liverpool, states that of the fourteen aldermen "pitchforked" by the Conservatives into the Town Council of the newly-incorporated borough of Birkenhead, no less than nine are directly connected with the liquor interest, five being keepers of ginshops, three spirit merchants, and one the manager of a brewery company which owns a number of public-houses. Two of these gentlemen have been placed upon the Watch Committee.

The great falling-off in contributions to London charities has compelled some of the largest to borrow money from their bankers to cover current liabilities.

The Birmingham School Board have issued a precept for 46,000*l.*, which will necessitate the levying of a rate of 8d. in the pound. Last year the amount required was 35,000*l.*, and the education rate was 6d. in the pound.

The City Lands Committee, at a meeting held at Guildhall, gave instructions to the City architect to forthwith cause Temple Bar to be pulled down, and removed to vacant land in Farringdon-road, the external stones being numbered, with a view to the Bar being reconstructed on some site to be decided on by a future vote of the Court of Common Council. It is believed that a week, or ten days at the outside, will be sufficient for the operations, and that it will not be necessary to stop the traffic for more than two or three days.

At the weekly meeting of the School Board for London on Wednesday, Sir Charles Reed presiding, a long discussion took place on a motion by the Rev. J. Coxhead and an amendment by Mr. George Potter, both having for their object the establishment of free schools in certain districts. After an explanation by Mr. Watson, chairman of the Statistical Committee, showing that there already exist statutes agreed to by the Board meeting the the object sought to be attained, the two propositions were rejected by large majorities.

Mr. Mechi, speaking at Coggleshall on Monday, said we were not doing all we might to feed the people abundantly and cheaply. There were 46,000,000 acres in this country, and 32,000,000 inhabitants, and only 40 per cent. of these 32,000,000 were fed with British food, and the 60 per cent. would be without their bread, and a good deal of their meat, butter, and cheese but for foreign imports. If a larger amount of capital and intelligence were invested in the land, enough, Mr. Mechi said, could be grown at home to feed the people.

The reply of the Crown authorities to the communication on the subject of the distress prevailing in the Forest of Dean states that the Woods and Forests Department will recommend the Treasury to pay one-third of a given sum for the making of roads, thus finding work for the unemployed miners conditionally that the full control be left in its hands.

Shortly after two o'clock on Saturday morning the iron Wesleyan Chapel at Thurlow Park-road, West Dulwich, was completely destroyed by fire, which originated from some cause unknown.

The overdue steamer City of Berlin was towed into Queenstown on Monday by the steamer City of New York. Her shaft had broken. She has been towed to Liverpool.

Mr. Welch, the newly-appointed United States Minister to England, arrived at Liverpool on Monday on board the Adriatic.

There is a report, according to the *Army and Navy Gazette*, that the authorities are alarmed at the "ugly rush" for retirements under the new warrant, and that they are thinking of asserting their right to limit the number of officers who may retire.

Several of the district magistrates, clergy, Nonconformist ministers, and others in the Forest of Dean held a meeting on Monday at the Speech House, to consider the reply from the Office of Woods and Forests as to the distressed miners and their families. The Rev. E. Machen presided. In the absence of leading mine proprietors the proposal of the Crown was rejected, and a local committee was formed for dealing with the distress.

## Gleanings.

Gossip is the putting of two and two together and making five of them.

"Who wouldn't be an editor?" asks an Indiana paper. "You wouldn't," replies an Illinois exchange, "if you tried a hundred years."

Even if a boy is always whistling, "I want to be an angel," it is just as well to keep the preserved pears on the top shelf of the pantry.—(*Rome (U.S.) Sentinel.*

It is estimated that there are two thousand four hundred disorders to which the human frame is liable. When a man is laid up with the rheumatism, he is apt to think that the entire number has struck him in concert.

A young man hired as a clerk was told by his employer that all the clerks slept at the house, and that it was closed punctually at ten every night. "Oh! don't apologise," said the youth. "I don't care what time it's closed, if it's only opened early enough in the morning."

A Frenchman thinks the English language is very tough. "Dere is look out," he says, "which is to put out your head and see; and look out, which is to haul in your head and not for to see—just contrairie."

"Did you steal the complainant's coat?" asked the magistrate of a seedy individual who was arraigned before him. "I decline to gratify the morbid curiosity of the public by answering that question," responded the seedy individual, with a scornful glance at the reporter.

A boy asked the gentleman of the house, "Dont you want to buy a dog, Mister?" "What kind of dog is it?" asked the gentleman. The boy looked puzzled. "Well," said he, "it is part terrier." "And what is the rest?" asked the gentleman. "The rest?" answered the boy. "Why, the rest is—is just dog."

Franky Flynn, of Norwich, New York, is being written about as probably the smallest specimen of a boy ever known. He is four and a-half years old, and is described as not so large as one of Tom Thumb's legs. He stands twenty-three inches in his shoes, and is said to weigh, clothes and all, twelve pounds.

A RECOMMENDATION?—A man who was trying to sell rather a dismal residence boasted that it commanded a view of the railway station. "But that doesn't make it any more pleasant," said the party who was expected to purchase it. "Oh! yes it does," replied the owner, confidently, "It makes it gay here. You can stand on this step and see everybody that misses the train."

THE "FORMULA" OF THE PUDDING.—The Birmingham Board of Guardians, desiring to alter the dietary of the workhouse, had to apply to superior authority in London for permission, which it received in the following terms: "The local Government Board approve of the proposal of the guardians of the parish of Birmingham to give the children in the workhouse currant pudding occasionally instead of suet pudding. With regard, however, to the formula of the currant pudding, the board are advised that a little sugar should form one of the ingredients of the pudding, to make it more palatable."

A GOOD USE OF *P*'s.—An American paper thus indulges in the use of P's—Persons who patronise papers should pay promptly, for the pecuniary prospects of the press have peculiar power in pushing forward—public prosperity. If the printer is paid promptly and his pocket book kept plethoric by prompt-paying patrons, he puts his pen to paper in peace; he paints his pictures of passing events in more pleasant colours, and the perusal of his paper is of more pleasure to his people. Paste this piece of proverbial pholosophy in some place where all persons can perceive it. Be pleased also to ponder upon it thyself patiently and perseveringly and profitably, and persistently practise its precept perpetually."

DEVOTION TO SCIENCE.—At a recent meeting of the Massachusetts Dental Society, Mr. Waters, of Salem, wishing to demonstrate the efficacy of bicarbonate of soda, or common "baking soda," on burns, dropped some boiling water upon his right wrist, thus producing two scalds. He then dusted the soda on the wounded surface, and the pain was almost instantly relieved. The scalds healed in a very short time, only a slight discolouration of the skin being noticed on the day following the experiment. Dr. Coleman Rogers, in referring to this case in the *Louisville Medical News*, reports a case of a burn of the second degree successfully treated by the same remedy, which, it may be remarked, is to be found in almost every kitchen.—*Medical Examiner.*

ABSENCE OF MIND.—There lately died an old lady who was equally remarkable for kindness of heart and absence of mind. One day she was accosted by a beggar, whose stout and healthy appearance startled her into a momentary doubt of the needfulness of charity in this instance. "Why," exclaimed the good old lady, "you look well able to work." "Yes," replied the supplicant; "but I have been deaf and dumb these seven years." "Poor man, what a heavy affliction!" exclaimed she, at the same time giving him relief with a liberal hand. On returning home, she mentioned the fact, remarking: "What a dreadful thing it is to be deprived of such precious faculties." "But how," asked her sister, "did you know that the poor man had been deaf and dumb for seven years?" "Why," was the quiet and unconscious answer, "he told me so.'

AMERICANISMS.—Mr. Bryant, the poet, recently acting as editor of a New York paper, exerted himself to keep the language of his journal as idiomatic as possible, and for that purpose drew up a list of words and phrases which he considered contraband. The list has been published, and affords a curious illustration at once of the growth and of the localisation of language. The majority of these words are distinctly vulgar, and they exhibit the two forms of vulgarity to which journalism is unusually exposed—an undue use of abbreviated forms, and the adoption of technical words where common words exist, and are equally oppressive. All will agree that the use of "pants," "gents" and "secesh" is very objectionable, and that there is no reason why *taps*, *début*, *artiste*, and *rôle*, should be taken out of a French paper to appear in an English one. The objection to "reliable," now so much used for "trustworthy," is based on grammatical grounds, and the substitution of "mutual" for "common" gave rise to much debate when Charles Dickens fell into the blunder. But there are other words which Mr. Bryant censures apparently without sufficient cause. His object is good and obvious. He wishes to check in his contributors the use of big words for little things, but like every man with a hobby he rides his hobby too far. For instance, he objects to "banquet," for which he would substitute "dinner" or "supper; but banquet, besides having the authority of Shakespeare and most of the Elizabethan writers, has the distinct merit of expressing an idea which the substituted words do not convey, and the same criticism applies to raid, telegram, and issue, for which Mr. Bryant would substitute attack, despatch, and question. Abbreviations are often very useful, and English voters may see no more reason to object to the word "House" being made to do duty for House of Representatives than for House of Commons. We do not indeed in this country use "casket" for "coffin," or "fall" for "autumn," nor "transpire" for "occur;" so these items of the list do not concern us. But the case of two other words in it is very different. We mean the word "humbug" and the word "rough." Mr. Bryant objects to both, but gives no equivalent for either. With the latter word and its meaning Londoners are tolerably familiar, and if an American cannot translate humbug by an equivalent term, we have no option but to continue its use.—*Weekly Review.*

"The Life and Times of the Right Hon. John Bright," by W. Robertson, author of "Rochdale, Past and Present," will be published at Rochdale this month. It will trace Mr. Bright's ancestry from the year 1684.

The Rev. J. M. Hannay Valentine, of Winchester, has accepted an invitation to become the minister of Offord-road Chapel, Barnsbury, and will commence his ministry (D.V.) the first Sunday in February.

ST. JOHN'S COLLEGE, CAMBRIDGE.—Alfred W. Mummery, M.A., D.Sc. (Edin.), and scholar of the above college, was Senior in the recent Moral Sciences Tripos.

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"A Mia'lite." We do not think that the discussion in our columns relative to the future representatives of Bradford should be further prolonged.

*** Owing to the press of matter this week several communications are unavoidably held over.

# The Nonconformist.

WEDNESDAY, DECEMBER 12, 1877.

## SUMMARY.

UPON the great event of the week—the fall of Plevna and the surrender of Osman Pasha—we have commented below. Some days will probably elapse ere the full details of this Turkish catastrophe are received, and before it is known what impression it has produced upon the oligarchy of Pashas, who hold the Sultan in leading strings and misgovern the Ottoman Empire for the benefit of an exclusive caste. They cannot fail to understand what must now be the conditions of an abiding peace; and however much they may be disposed to resist the serious demands which will be made upon the Porte, with the approval of Europe, Austria included, Russia will not allow herself to be deluded by protracted negotiations. It has been decided by the Czar and his advisers that the war shall be prosecuted with the utmost energy. The ultimate results of the prolongation of hostilities into another year cannot be doubted, and as the *Times* says, "the only question now remaining is whether the Sultan will sacrifice something or lose all."

There is not a gleam of light to break through the gloomy aspect of the French political horizon. On Friday last there was every sign that Marshal MacMahon was about to give way. He sent for M. Dufaure, and not only commissioned him to form a Cabinet, but seemingly made such concessions as to their independence of his dictation as enabled that statesman to secure suitable colleagues. When matters had progressed thus far, and the reactionary organs had begun to denounce the moral cowardice of the Marshal in capitulating to his foes, the President suddenly informed M. Dufaure that he should insist upon himself disposing of the three principal portfolios, War, Marine, and Foreign Affairs. The members of the embryo Cabinet, regarding this proviso as inconsistent with constitutional government, and a means of perpetuating personal rule, declined to take office on such terms, and on Saturday M. Batbie was sent for. That politician, who has lately appeared to take the side of moderation, found that he had undertaken a formidable task, and that expected colleagues, such as Count Daru, refused to accept the terrible responsibility of defying national opinion. Meanwhile the President of the Senate made a final effort to arrest the Marshal in his headlong course. On Sunday the Duc d'Audiffret-Pasquier was refused admission, but on the following day claimed the right of an audience. The Marshal received him standing, and without alowing him time to speak, informed the duke that his resolution was taken; that henceforth he would have neither conciliation nor compromise; that his Cabinet was formed; and that any advice came too late. In some parting words the duke said he came in the name of his friends, and indeed in the name of the Senate, to make this last attempt to save the country from the extreme measures by which it was threatened. "I am in despair," he added, "to see that their appeal remains unheard, and tremble to think of the fearful responsibilities which you assume." In consequence of this insulting treatment of the President of the Senate, the Orleanists, who had promised to join M. Batbie's Cabinet, have withdrawn their names.

The two Chambers do nothing, and the Republican party maintain an attitude of calm self-restraint, awaiting some solution of the crisis which is paralysing the industry of France. The Budget of course is not voted, and the situation becomes more complicated. M. Batbie has resigned his task in despair, and another combination, with a dissolution of the Chamber of Deputies as its watchword, has been suggested. This apparently will not work, and M. de Kerdrel has been summoned to form a Cabinet.

This choice (says the *Times* correspondent) shows that the last attempt but one has been reached. M. de Kerdrel has always been the mouthpiece of the Duc de Broglie, and if he forms a Cabinet, it will evidently be but a curtain destined to rise at the last moment on the man who has intervened every time peace was about to be concluded, who works in the dark, and whose voice, by mysterious nocturnal communications, always sounds in the Marshal's ear. It is the Duc de Broglie who will appear behind M. de Kerdrel, and his prediction of return to office is on the point of fulfilment. He will appear on the morrow of a prorogation, if there is one, with a firm resolve to shrink from nothing, and to prevent the Marshal shrinking from anything. He alone is capable of placing his passion above everything, of finding colleagues whose interests are elsewhere than in France, of heeding nothing and nobody, and of pursuing his aim over ruins.

It does not appear how the duke is to overcome the opposition of the indignant Constitutionalists in the Senate. But perhaps he has another scheme, such as has been just suggested by one of the reactionary papers, viz., to adjourn the Chamber for a fortnight, and then by a plebiscite ask the French nation whether it desires to retain the Marshal, and confirm the Budget of last year. This would be a virtual *coup d'état*, and probably a prelude to civil war.

During the past week the health of Pius IX. has at times improved, and there is great anxiety at the Vatican that His Holiness should be able to be present at the Consistory to be held next Monday. He is said to have recovered from his fever, though his health is still precarious and the members of his family are around him.

Mr. Bright has been addressing the citizens of Manchester on what he regards as the best means of improving the condition of the Hindoos and warding off famines for the future. The right hon. gentleman makes out a strong case in favour of canals and irrigation works on an extensive scale, on which he thinks some twenty-five millions might be wisely expended, and he would change the government of India—dividing it into five or six presidencies—with a view to prepare the people to govern themselves. Further north, at Edinburgh, Mr. Gathorne Hardy has been endeavouring to inspire the Scotch Conservatives, with whose condition he is well satisfied, with fresh zeal, and has been ridiculing the search of the Liberals under Lord Hartington for party unity. The Secretary for War, however, has much to say about the efficiency of his own department, and deals with the war in its purely historical aspects, which, we hope, implies, as the *Times* hints, that the fall of Plevna will make no change in the policy of the Government.

## THE FALL OF PLEVNA.

THE not unexpected news of the surrender of Osman Pasha and his beleaguered army, after an ineffectual attempt to break through the Russian "ring of steel," which General Todleben so effectually forged, has been welcomed generally in this country with a sense of relief. It is felt that the fall of Plevna marks a crisis in the terrible war in the East, which may possibly lead to its cessation—a consummation which not a few who sympathise with Turkey desire equally with those who believe that the breaking up of the Ottoman Empire, and the crushing of the oligarchy of Pashas who have flourished on its misgovernment, will be a blessing to civilisation. It is now evident to all, whichever way their sympathies incline, that the resistance of Turkey must ultimately be hopeless; and Englishmen who espouse her cause incline to the belief that a settlement now, upon somewhat hard terms, would be better than an utter collapse next summer, after a second campaign.

Full details of this crowning event of the war are still wanting. It seems, however, that early on Monday morning the suffering and half-starved army of Osman Pasha, probably about 40,000 strong, made a serious attempt to escape in the direction of Widdin, after a series of feints on the eastern side of Plevna. Apparently the investing force was not prepared for the sortie, and several positions occupied by the Grenadier Corps on the left bank of the Vid were carried by Osman's army "with the bravery of despair"; the Turks penetrating, says Prince Gortschakoff, "even into our trenches and batteries." "After five hours' fighting," says the official account, "the gallant defender of Plevna, wounded in the leg, surrendered with his whole army, estimated now at 30,000 men. The respect of the Czar for his indomitable foe was shown by the offer of his carriage and an escort to Osman Pasha. In the engagement that took place between Dolny-Dubnik and Etropol, the Russians suffered severely, and the Turks are said to have lost 10,000 killed or wounded. Osman's retreat back again to Plevna was cut off by the Russians, who swarmed in his rear, occupied

the abandoned fortress with its strong redoubts, and took possession of some 400 cannon, and all the material of war found in the place.

The capture of Plevna and its 30,000 defenders, frees the Russians from their great obstacle to an advance southward. Portions of their force are already firmly planted in strong positions in the Etropol Balkans, and Mehemet Ali has found it no easy matter to arrest their progress to Sofia. Effectual resistance to General Gourko, when greatly reinforced from the investing army around Plevna, cannot be offered with the inferior troops at the command of the Turkish general. There will be a panic at Adrianople at the great disaster which has overtaken Osman Pasha, and it can hardly fail that the event will utterly dishearten the Seraskierate at Constantinople. The hopes of those who direct the war at the capital appear to have been fixed upon Suleiman Pasha, whose sudden capture of Elena, and advance towards Tirnova, seemed to give some prospect of a successful diversion. But that energetic movement has been checked by the Russian defences at Jablovitza and the arrival of heavy reinforcements. It did not avail, as was probably intended, to assist Osman Pasha in breaking out on the east side of Plevna, the investing force of which would, it was hoped, be weakened, and the force sent forward from Elena by the impetuous Turkish general has narrowly escaped being isolated by the numbers of troops which the Grand Duke Constantine has despatched for the protection of Tirnova. Suleiman Pasha has, therefore, failed in his enterprise at the moment when Osman Pasha has succumbed to his fate.

We are semi-officially told from St. Petersburg that the surrender of Plevna will not suspend hostilities, even if negotiations were to commence. This is very probable. Some of the collateral results of that Turkish catastrophe, apart from Russian action, have yet to be developed. Servia will, it is understood, at once take the field and proclaim her independence, and her ill-provided troops may still be of some service to her great patron by marching on the flank of the Turkish Balkan army—in the command of which Mehemet Ali has at this juncture been superseded—and obliging it to retreat beyond Sofia. Simultaneously Greece is expected to take the field, and endeavour to occupy in her own interest the border provinces of Thessaly and Epirus; while the Montenegrins, already masters of a considerable part of Albania, will press hard upon the few disheartened Ottoman battalions that feebly defend the Sultan's cause in that out-of-the-way region. Thus we already see by anticipation the Turkish Empire breaking up.

It is probable that the talk of mediation, which, without any adequate cause, has been so rife of late, will now become a reality, and may be welcomed on both sides. It needed only such a catastrophe as has happened at Plevna, following upon that at Kars, to bring the Porte to realise its true position. There may be a disposition at Constantinople to patch up a hasty peace with Russia alone. But it is very far from certain that the Czar would consent to such a scheme, and whether he is not bound by engagements to his Imperial brothers to settle the Eastern Question in open council. This may be inferred from the remarkable language of Count Andrassy, who, at a meeting of the Committee of the Hungarian Delegation frankly admitted that the *status quo* in Turkey could not be maintained, and that he was in favour of such a redistribution of Austrian territory as would give Austria some advantage. The Count is ready to recognise the revolution of feeling that has taken place in some of the Turkish provinces, and does not seem to be averse to take some of the Christian subjects of the Porte under Austrian protection. This speech is an important revelation, and can hardly fail to have a great effect on our Government. If Austria is disposed to take charge of Bosnia and Herzegovina, it must carry with it the corollary that Servia as well as Roumania is to be independent of Turkey, and that Bulgaria will be erected into an autonomous State, perhaps under European protection. The speech of Count Andrassy shows that there must be a solid basis of agreement between Austria and Russia, with, of course, the tacit sanction of Germany.

For the present, however, the primary cause of congratulation is the probability of a speedy close of this sanguinary and deplorable war, and the end of Ottoman rule over a large portion of the Sultan's territory. The fear that this chronic Eastern Question would not be settled after only one campaign is almost dissipated; and there is reason to hope that peace will soon be concluded on terms which will satisfy the reasonable demands of European opinion, unless our Government should attempt to encourage the Turks in prolonging their resistance by promising, or taking, action indirectly against Russia on the plea that it behoves them at this crisis to protect Constantinople, in the fate of which capital other Powers as well as England are interested.

## THE FRENCH CRISIS.

The hopes that gleamed for a brief moment on the dark horizon of French politics have been rudely dispelled, and the prospect has become blacker than ever. Some malign influence compels Marshal MacMahon to neutralise every apparent concession to Constitutional rights by insistance on conditions fatally inconsistent with Constitutional Government. Thus the hopeful project of a Ministry to be formed by M. Dufaure was wrecked by the determination of the President to exclude the Ministries of War, Marine, and Foreign Affairs from the principle of Parliamentary responsibility. The alleged reasons for this obstinacy show too clearly his incompetency to understand the position of a constitutional ruler. By the terms of the Constitution the President "disposes of the armed force," and is supreme commander of the army. Of course this means that he, as the Chief of the Executive, is in case of necessity to direct the arms of the nation to the accomplishment of the national will. But Marshal MacMahon seems to think it means that he is to be entrusted with the irresponsible direction of the army for the accomplishment of whatever purposes seem best to him. Under these circumstances, it is not surprising that he demands a War Minister of his own choosing. But that after a "ninety years' agony" France should have been shut up to the selection of a ruler so utterly incapable of understanding the first principles of the constitutional freedom, is a fact that almost suggests despair of the teachings of experience.

The gravity of the crisis is now aggravated by the rapidly approaching cessation of supplies, and the determined refusal of the Chamber to vote fresh taxes until its demands are conceded. Before the failure of the Dufaure negotiation there was always a hope, however faint, that under pressure the Marshal would unreservedly accept a Ministry from the Left. But it is difficult to see the possibility of any escape now from the alternative of his resignation on the one hand, or illegal proceedings virtually amounting to a *coup d'état* on the other. For if he stays where he is it is as certain as the progress of time that his Government will soon be left without money. No second dissolution can meet this emergency. The Budget will have run out before a new Chamber can be constituted; and, if so, it is impossible to conceive how he can escape the necessity for illegal methods of supply. The Republican party will thus have compelled him to take the first step in violation of the Constitution, and in the eyes of the whole world he will be responsible for any consequences that may follow. Things have come to that pass now that the news of the President's resignation would be everywhere welcomed as a sudden relief from impending fate, and it is said that he will take this course if the Senate refuses to agree to another dissolution; but we rather fear that this talk of a resignation is only intended to compel waverers in that body to pluck courage from despair, and to choose defiance of the national will rather than the destruction of their own party. There is an ominous phrase going about in Paris now, where it is said that the Senate will vote the dissolution, "*avec la mort dans l'âme.*" The demoralised remnants of Legitimism, Orleanism, Imperialism, half paralysed with terror, and with a shudder of death at their heart-strings, will shut their eyes and take the leap, choosing chaos rather than the ordered liberty they hate. As to what is to follow all sorts of rumours are rife. The necessity of an illegal collection of taxes is expected to justify the proclamation of a state of siege, and the citizens will proceed to a new election under the guns of the army.

But is the army to be trusted? How terrible, that the liberties of a great and brilliant nation, so close to our own shores, whose interests are in so many respects bound up with our own, should be dependent upon the answer to such a question! And yet it would be paltering with facts to deny it. Now the answer to that question is probably better known to ecclesiastical conspirators behind the scenes than it is to the poor misguided Marshal himself. Unfortunately, as they risk little in their own persons, they can afford to be venturesome; and perhaps even in their eyes the chances are even. But there is little doubt that, with a view to just such a crisis as the present, the Papal conspiracy has been busily at work in the army, as in every other part of French society, for years past. What these conspirators lack in number they more than make up in a combination of intense passion with persistency of purpose such as no other cause seems capable of producing. And a long education in the arts of spiritual despotism gives them a power of organisation and an all-pervasive influence which the friends of progress envy in vain. The Marshal is regarded by them merely as a convenient tool; and their language concerning him varies with their confidence in his subserviency. No adulation can be too effusive while his attitude is irreconcileable. But the faint chance that he might accept the Dufaure Ministry drew down upon him a torrent of abuse. It has been conjectured that the imminence of a change in the Papacy has a great deal to do with the deadlock in France. And the conjecture is more than probable. Ultramontane fanaticism would rather have Europe deluged with blood than acknowledge the disestablishment of the secular power to be irrevocable. And the existence of a priest-ridden Government in France is essential to their designs against humanity. In truth, it is the ecclesiastical, and ultimately the religious, bearing of the struggle in France that gives to it its deepest interest. For, as we have more than once said, the degrees of freedom, as we in England understand it, afforded by all systems of French government are pretty much the same. The cocked-hat gentry will be just as busy and officious whether under the Septennate or the Republic of Gambetta; and the petty network of centralisation will be just as annoying. The one class whose influence is at stake is that of the priests. And it is because the noblest interests of mankind are bound up with their humiliation, defeat, and ruin, that we watch with profoundest emotion the tragedy that deepens in France.

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An interesting archæological discovery has just been made in Italy, that of a buried town, a new Pompeii, unexpectedly found near Manfredonia, at the foot of Mount Gargano. A Temple of Diana was first brought to light, and then a portico about twenty metres in length, with columns without capitals, and finally a necropolis covering 15,000 square metres (about 3¾ acres). A large number of inscriptions have been collected, and some of them have been sent to the Museum at Naples. The town discovered is the ancient Sipontum, of which Strabo, Polybius, and Livy speak, and which was buried by an earthquake. The houses are 20ft. below the surface of the soil. The Italian Government have taken measures to continue the excavations on a large scale. Every day some fresh object of interest turns up. The latest is a monument erected in honour of Pompey after his victory over the pirates, and a large quantity of coins in gold and copper.

Professor Monier Williams is now engaged on two works—a continuation of "Indian Wisdom" and an account of his recent Indian travels. The latter will embody the results of his researches into the present condition of Hinduism and of the religious sects of the Peninsula, and will be called "Studies of India and of Indian Religious Life."

The usual Christmas number of the *Graphic* has been issued. It presents a most attractive appearance, has evidently been prepared with elaborate care, and is probably the best of the series that has yet made its appearance. Besides the large special plate, "Once upon a Time," there are six full-page coloured engravings — striking scenes, very delicately worked — abundant woodcuts, and stories suitable to the season by Mrs. Oliphant, Arthur Locker, Julian Hawthorne, and F. W. Speight. Nothing but an immense sale could cover the costliness of this excellent Christmas number, and that we are sure its intrinsic merits will secure.

Messrs. Marcus Ward and Co. are punctual with their issue of Christmas and New Year cards, which in taste, colour, variety, and delicacy of finish surpass those of former years. Many of the designs are very elegant and ingenious. The same firm have also issued a series of "Wall Greetings and Texts" of various sizes—some very large—for Christmas decoration, which will be found serviceable, not only at home, but at public assemblies, Sunday-schools, &c.

# Literature.

## MR. BLACK'S LATEST NOVEL.*

Mr. Black has in this story tried a perilous experiment. He has essayed to weave his thoughts on some social and political questions into the texture of a sort of idyl, and he hopes to get something of freshness, if not of surprise, by suddenly transporting us from the presence of a kind of artificial fay of the woods face to face with some of the misery of London lanes and alleys and threepenny lodging-houses. Mr. Anthony Trollope might have given us something like the conversation between his hero—Hugh Balfour, M.P.—and the electors of the Irish burgh of Ballinascroom, broadly humorous as it is; Mr. Blackmore might have painted better and with a surer tone the scenery around the seat of that rather disreputable peer of the realm—Lord Willowby; Mrs. Oliphant might have etched in his lordship, with his polite leer, his mechanical smile, and his way of meekly suggesting things for his own advantage; but no living novelist but Mr. Black would have essayed to command so many lines of contrasted, if not divergent, interests, and certainly no man of our day save Mr. Black would have created so eccentric and graceful and original a type as Lady Sylvia (as we first see her going on her round with her well-filled basket to feed her wild favourites), and then have so ruthlessly destroyed the creature he had created. Lady Sylvia, with whom Hugh Balfour—the rich, active, keen-witted Scotsman, who offends people by his brusqueness, and yet does, in a secret way, the kindest actions—is in love, and to whom he soon becomes affianced, is, to us, a great disappointment. It is as though a friend we have loved as pure, natural, and incapable of *finesse* or the life of social chicanery, had by some enchantment suddenly changed, and become precisely the opposite of what he had been. Lady Sylvia is no sooner engaged to Hugh Balfour—and assuredly it must he said that Mr. Black makes a sweet bit of love-making between them, with that leering lord asleep (and yet not asleep) in his chair—than from the simple fawn-like creature of the woods she becomes an expert in small deceptions, worthy of the "hot-pressed" girl of the drawing-rooms of the period. She affects a profound interest in Hugh Balfour, and his experimental visits to these threepenny lodging-houses (where the married couples have really separate *rooms!*), and becomes in a twinkling so acute a politician and so sincere a social reformer that she astonishes everybody; and then very soon after she gets married, she finds that the humdrum life of a hard-working member of Parliament, who *will* see things for himself, does not suit her; and she separates from Hugh Balfour (for a time), and goes on her own charges to America. No, not exactly on her own charges, she soon finds friends and helpers, viz., our erewhile delightful companions of the "Phaeton," "Queen T," Bell, and Lieutenant Von Rosen. One of the best parts of the novel is when near the end the crash comes on the house in which Hugh Balfour is a partner. In his manly patience, dignity, and determination after self-help, he is painted with great force and power; and though we were haunted with a feeling that all the threepenny lodging-house adventures were but a kind of make-believe, we were made to realise that there was the genuine stuff of manhood in him; and, in admitting this, we simply accredit Mr. Black with the rare power of creating living persons and of developing real characters. The means by which the reconciliation is brought about is managed with signal cleverness—only we do wish that Mr. Black had not so perverted Lady Sylvia, in order to have the surpassing pleasure of ingeniously reuniting her and her husband. Some of the incidental characters are well done—notably that college dignitary and friend of Hugh's at Oxford; and in the few glimpses we have of that Scotch gardener at Lord Willowby's, and more especially in his reception of Lady Sylvia's suddenly-awakened interest in him and in everything Scotch, we recognise the touch of genius. There is great cleverness and humour too in the manner in which Hugh Balfour on several occasions defeats the schemes and discovers the characteristics of Lord Willowby. We cannot resist the temptation to give one short extract; it shall be descriptive of the stay of the newly-wedded pair at Rolandseek:—

In this quiet retreat, after the hurry and bustle of travelling was over and gone, they were thrown more directly on each other's society, and left to find out whether they could find in the companionship of each other a sufficient means of passing the time. That, indeed, is the peril of the honeymoon period, and it has been the origin of a fair amount of mischief. You take a busy man away from all his ordinary occupations, and you take a young girl away from all her domestic and other pursuits, while as yet neither knows very much about the other, and while they have no common object of interest—no business affairs, nor house affairs, nor children to talk about—and you expect them to amuse each other day after day, and day after day. Conversation in such circumstances is apt to dwindle down into very small rills indeed, unless when it is feared that silence may be construed into regret, and then a forced effort is made to pump up the waters. Moreover, Rolandseek, though one of the most beautiful places in the world, is a place in which one finds it desperately hard to pass the time. There is the charming view no doubt, and the Balfours had corner rooms whence they could see, under the changing lights of morning, of midday, of sunset, and moonlight, the broad, sunshiny river, the picturesque island, the wooded and craggy heights, and the mystic range of the Drachenfels. But the days were still, sleepy, monotonous. Balfour, seated in the garden just over the river, would get the *Kölnische* or the *Allgemeine*, and glance at the brief telegram headed *Grossbrittanien*, which told all that was considered to be worth telling about his native country. Or, together, they would clamber up through the warm vineyards to the rocky heights by Roland's Tower, and then let the dreamy hours go by in watching the shadows cross the blue mountains, in following the small steamers and the greater rafts as they passed down the stream, in listening to the tinkling of the cattle-bells in the valley below. How many times a day did Balfour cross over, by the swinging ferry, to the small bathing-house on the other side, and then plunge into the clear, cold, rushing green waters! Somehow the days passed.

Our chief reason for citing this passage here is to give opportunity for the remark that nowhere, perhaps, does the soft, sentimental view of nature go so closely hand-in-hand with a superficial and almost affected cynicism. In the union of the two elements under such conditions as we find in Mr. Black's volumes, we have certain phenomena that are well worthy of analysis in view of Mr. Black's popularity, as illustrating certain characteristic tendencies in current fiction. But we cannot at present follow up the matter, and merely suggest it.

Of course, Mr. William Black could not write three volumes without giving us many delightful passages; but we really feel that he has made a mistake in this book. What of plot there is in it is weak; all the characters—save Hugh Balfour himself—are shadowy, intangible, and move before us like shapes of mist; the American journey is transparently an expedient to allow him to use up immediately-acquired knowledge; and "Queen T" and Bell and Lieutenant Von Rosen were, we really think, in better form when we listened to them before. Mr. William Black can do better than this, and is it not a pity that he shouldn't?

* *Green Pastures and Piccadilly.* A Novel. In Three Vols. By WILLIAM BLACK, Author of "A Princess of Thule," &c., &c. (Macmillan and Co.)

## "PICTURESQUE EUROPE."*

"Picturesque Europe" is still concerned with the British Isles. The principle adopted gives great scope for variety; for a few salient features of one part of a district are taken up, and treated suggestively rather than in full detail, so that the general heading reappears. We are once more conveyed to the lake country for example, in company of Mr. T. G. Bonney, who knows the ground well; and Mr. James Grant reconducts us to Scotland, where he, on this occasion, conducts us over the Grampians for one district. Considering the great amount of interest, historical and more recent, the picturesque elements and the antiquarian, we must say that Mr. Grant has shown great skill in compression, and in the presentation of the typical features—the essential thing in this sort of writing, where neither the exactitude of the guide-book, nor the digression of the ordinary book of travel could be allowed. Mr. Grant is also good in his other two chapters, the one on Inverness-shire with its Lochs—a splendid subject—and the other on "Border Castles and Counties"—a subject that suggests poetry and ballad, wild warfare and passionate love, and to which he brings a fine and fitting enthusiasm. Mr. Bonney does Cambridge, and also groups together in a very effective way "The Cathedral Cities," doing especial justice to Canterbury, Winchester, York, and Salisbury. Mr. Richard John King conducts us through Oxford, and, like a well-informed *Cicerone*, and wholly unlike the hack-guide, really communicates so much that is fresh and striking, that we are fain to confess to a desire to revisit Oxford and renew our impressions of those "dim cloisters," quiet gardens, and historic spots. Mr. H. Schutz Wilson describes "Old English Homes," which include Haddon Hall, Kenilworth Castle, Penshurst, Hever, some Bristol houses, and Chepstow Castle. He does also the west coast of Wales and South Wales, which are full of colour and attraction in his hands. We are particularly pleased to see that he does full justice to the district round Tenby, and we cannot deny ourselves the pleasure of quoting this short description of Lydstep and its caves, which we can say, from personal observation, is at once faithful and forcible:—

A few miles from Tenby is the beautiful coast village of Lydstep, famous for its caves. These caves can only be visited at certain times of the tide: but when we do manage to attain to them, at the right time, we have before our eyes a scene of wild grandeur. The components of the scene are sea and rock—a light, rough, rock arch shows through its chasm, a sheer and noble cliff. Against the rock boulders in the foreground the fierce, aimless waves break in blind fury. They dash over the stedfast barrier, and pour their bright waters adown the upright blocks. The sky is grey, dull, and stormy. *Die weisse, gespenstische Möwe*—the white spectral gull sweeps before the blast to cavernous shelter; the snow white foam dashes madly against the sheer down strips of cliff, and in the interior of the cave the sea water, which has attained to that secure refuge subsides, though still chafed and fretted by long struggle, into comparative calm. The very water itself finds a haven after storm. The whole of the coast round Tenby is singularly picturesque, and is studded with sea caves. In another cave we see boys fishing in a still pool; we see a stretch of shore, and upland heights crowned by an old tower and a preventive service signal mast. This second cave we visit on another day, a day calm and wind still, though greyly dull.

To Mr. Richard John King has also been assigned "North Devon," which has hardly received so full justice at his hands as we think it deserved, though it ought to be said in fairness that his space was hardly adequate. Fine and suggestive touches, of course, abound in his sketch, but a good deal that is notable is missed. Mr. H. S. Pearse has very faithfully presented the leading characteristics of that lovely scene, "The Isle of Wight," and Mr. J. F. Waller does justice to the "West Coast of Ireland," which for glimpses of wild, irregular, wave-eaten rock and interesting memorials, could not be surpassed. The two principal lakes in county Mayo—Lough Mash and Lough Corrib—with their chief and distinguishing marks, are fully described.

The illustrations, as in the former volume, are excellent, though they differ a good deal in value. The woodcuts, which can hardly be counted, are, for the most part, of the highest order, but some, either from faults in the cutting or from the printing, tend to run too black, which is a pity. "Smailholm Tower," it must be said, is an exception from this criticism—there the effect is most wonderful. The steel engravings, of which there are a dozen, are simply exquisite—especially would we refer to those "On the Dart," "Balmoral Castle," and "Bamborough Castle." "Norham Castle" is not of quite so high a mark, but "Turnbury Castle," which forms the frontispiece, is one of the very finest specimens we ever remember to have seen.

From what we have said it will at once be clear that this second volume of "Picturesque Europe" justifies all and more than was said of the first one. It should be noted, however, that each volume is really in itself complete. A more handsome or a more useful and informing book for the drawing-room table has not yet come before us this year.

* *Picturesque Europe.* With Illustrations on Steel and Wood by Eminent Artists. (The British Isles.) Vol. II. (Cassell, Petter, and Galpin.)

## CHILDREN'S BOOKS.

### V.

In the *Cuckoo Clock* (Macmillan and Co.), Miss Ennis Graham has found a subject very suitable to her genius. We can hardly imagine the child that would not follow, with deep interest, the doings and the difficulties of Grisilda, "the *im*patient," who finds herself in the old-fashioned house of her aunt, and has many things to become acquainted with there—amongst others the cuckoo clock. We feel sure that something not usual is acted in Fairyland, when we are told of that cuckoo voice that haunted Griselda, and are not by any means astonished, when at length out from the clock walks the cuckoo to conduct her to strange places, and share with her in the most novel adventures:—

"Cuckoo," she said softly—very softly.

But there was no reply.

"Cuckoo," she repeated, rather more loudly, "Why won't you speak to me? I know you are there, and you're not asleep, for I heard your voice in my own room. Why won't you come out, cuckoo?"

"Tick, tick," said the clock, but there was no other reply.

Griselda felt ready to cry.

"Cuckoo," she said reproachfully, "I didn't think you were so hard-hearted. I have been so unhappy about you, and I was so pleased to hear your voice again, for I thought I had killed you, or hurt you very badly; and I didn't *mean* to hurt you, cuckoo. I was sorry the moment I had done it, *dreadfully* sorry. Dear cuckoo, won't you forgive me?"

There was a little sound at last—a faint *coming* sound, and by the moonlight Griselda saw the doors open, and out flew the cuckoo. He stood still for a moment, looked round him as it were, then gently flapped her wings, and uttered his usual note—"Cuckoo."

Griselda stood in breathless expectation, but in her delight she could not help very softly clapping her hands.

The cuckoo cleared his throat; you never heard such a funny little noise as he made, and then spoke in a very clear, distinct, but "cuckoo-y" voice.

To find out what the cuckoo said, how agreeable he became with Griselda, and how the two went forth on many journeys together, which they both enjoyed, and what adventures Griselda had with Mr. Kneebreeches, and many others, the reader must go to the pretty little volume, with its quaintly-expressive drawings by Mr. Crane. We promise them a treat, for Ennis Graham has fine fancy, keen feeling for child-nature, and always writes brightly and simply. It is a delicious little book both in matter and form.

Jules Verne, in *Hector Servadac, or the Story of a Comet* (Sampson Low and Co.), presents us with a gift of a very different kind. It is one of those remarkable stories of adventure based on some shadow of scientific knowledge, which he tosses about as freely as a conjuror his cup and balls. With him, too, the ball always falls into the cup—exactly as he wishes it. Hector Servadac is an officer on service in Algiers, and his conviction of the presence of a planet like the moon, but nearer to the earth, leads him to go forth in a romantic quest, or rather voyage of discovery, resulting in the most fantastic, and yet the most oddly-seeming scientific discoveries. It would be really wildly improbable, were it not for the air of demonstration which Jules Verne manages to interject dealing now and then with rather elaborate formulæ. To boys who have begun to feel an interest in scientific matters this volume must be interesting, and in a certain way informing. It has its solitary islands, its frozen regions, and amid all the curious fascination of a great inquiry constantly carried on. It strikes us as the very best book of the kind Jules Verne has written, and it seems to us as if the translation had been carefully done.

Mr. D'Anvers has fairly well treated a most attractive subject in *Heroes of North African Discovery*. (Marcus Ward and Co.) He begins at the very beginning, tells the stories of Ledyard, Lucas, Houghton, and Hornemann, and brings his survey so far down as to include Sir Samuel Baker, Dr. Schweinfurth, and Winwood Reade. Park, Burckhardt, and Richardson, Burton, Bell and Plowden, are all sketched and followed with care. Mr. D'Anvers manages for the most part to fix the leading facts, and to give a satisfactory condensed account. There is much in the book that would please young people—the customs and habits of the very varied races of North Africa—Pigmies and Niam-Niams among the rest. The illustrations, some of which, however, are not new, are admirable for the purposes of such a book.

Mr. Christopher Davies has written a good story of adventure in *Wild Cat Tower; or the Adventures of Four Boys in Pursuit of Sport and Natural History in the North Countrie.* (Frederick Warne and Co.) By an ingenious device he conveys a fair amount of information in natural history in this most attractive manner, and if he may not always be able to satify the curiosity he has awakened, it is a great deal that he is likely to stir a keen desire for fuller information. The book is well got up and every way suited for a present to a boy.

*Peter Parley's Annual for* 1878 (Ben. George), is as good as ever. It is composed, as usual, of a great variety of matter—stories, sketches, essays, adventures, poems, conundrums, and puzzles. That gives a promise of appetising fare, does it not? "The Start in the Race of Life" is good, written with vigour, and has a good lesson; "Podge Tucker's Picnic" is amusing and pointed; and "In the Toils" is racy. There are one or two good biographic bits, especially that on "Blaize Pascal." What with its good pictures, coloured and plain, and its well-assorted fare, we must say that "Peter Parley" for 1878 deserves a good word—and more.

Captain Whitchurch Sadler has written a good deal about the sea, and he knows his subject right well, and can strike the right key for boys, but he has never done better than in the *Flag-Lieutenant, a Story of the Slave Squadron* (Marcus Ward and Co.)—which, besides giving a very good idea of the scenery of the African coast, and the mode of life on board ship during such a cruise, is sure also to awaken an interest in African slavery, and in the means that have been taken to put a stop to it. Captain Sadler constructs his story neatly, and knows how to throw in his incidents, never obtruding the lessons he would teach in such a way as boys would not like. Some of the pictures are very good.

*Coralie: or the Wreck of the Sybille.* By Charles H. Eden, author of "Ralph Somerville." (Marcus Ward and Co.) Mr. Eden has endeavoured, with some degree of success, to work on the old idea of wreck, savage tribes, and pirates in "Coralie: or the Wreck of the Sybille." He has some power in description, and manages to give a rather vivid idea of his characters. Boys, we doubt not, would read the book with pleasure; but on several points it is apt to excite critical remark. The engravings do much to aid it.

There are many touches of delicate fancy, and a power of simple narrative in *The Magic Valley*—(Macmillan and Co.)—in which the flower-fèes, or fairies, would seem to have a good deal of their own way. They manage to communicate themselves pretty freely to one at least of their favourites, if we can trust this record; and though we would rather not make the acquaintance of the Bracs, who are somewhat hard and risky kind of creatures to have much to do with, still, the story is very interesting, and we do not doubt children would follow it with unflagging interest. At all events there is token of a quiet but genuine phantasy, which can put the earth and nature in masquerade.

*Boy and Man*, (Religious Tract Society), is altogether different from the last, being a quiet story of every day life, with a very pronounced lesson. It is quietly and gracefully told, now and then, however, passing too much into prosaic detail. It would have been better if it had not somewhat curtailed. It is exceedingly well illustrated.

*The Hillside Children*, by Agnes Giberne, (Seeley, Jackson, and Co.), belongs to the same class as the last, but it is written with a nicer touch, and the author has clearly more imagination and knowledge of character. We like the subdued and simple style and the very natural and unaffected dialogue. It is a very good book for girls just beyond the point when fanciful and fairy stories fully please. And it is well printed, and nicely illustrated.

*My Pet's Gift Book.* With twenty-four coloured illustrations. (Religious Tract Society.) This is a very choice volume for a child—boy or girl—who has not yet reached the time to be interested in any save the most impressive and material of giants and fairies. It presents a series of beautifully coloured alphabet pictures, and is really the most tasteful and finished book of that kind we remember to have seen. After that come a series of coloured fancy-pictures, with poems, just such as the young child would pore over with delight.

The *Swiss Family Robinson*, which admirably adapts and carries out the idea of family association in the Robinson Crusoe circumstances, has found extensive favour, and not a few, when looking for choice nursery books, may find themselves saved from any dilemma, by having their attention called to the beautiful edition, with coloured prints and fine wood engravings, by Messrs. Marcus Ward and Co. Some of the objects of natural history in the distant island are admirably rendered.

*The Girl's Home Book.* Edited by Mrs. Valentine. (Fred. Warne and Co.) The publishers say:—"It is hoped that this little volume will be found a useful and pleasant companion in the play-room, and will become, in an especial manner, the 'Girls' Home Book.'" Now, might it not be called the "*Mothers'* Home Book"? For here, if any young lady home for the holidays complains, as usual, of having "nothing to do," all that the mother needs is to look into this book, and out of its stores of games and pastimes to select half-a-dozen for the young lady's immediate occupation. Everything of the kind is here.

*Children's Toys, and some Elementary Lessons in General Knowledge which they Teach.* (C. Kegan Paul and Co.) A very good idea is realised in this work, but we are not quite so sure that children will be attracted by it. It is strictly a philosophy of toys, telling their "how, why, and wherefore," in a rather full and exact scientific manner. It contains plenty of information, which ought to be valued, but we have a fancy that children will care most for the toys themselves, and not so much for three hundred pages of scientific lore concerning them.

*Mark Seaworth.* A Tale of the Indian Ocean. By W. H. G. Kingston. (Griffith and Farran.) Not read "Mark Seaworth," do you say? Then you have not read one of the best of Mr. Kingston's capital sea stories, in which you will have romance, adventure, much new information, and thorough good feeling. Our copy tells us that the tale is already now in its sixth thousand.

*Fred Markham in Russia.* By W. H. G. Kingston. (Griffith and Farran.) Another of Mr. Kingston's works. "Fred" was taken by his uncle to Russia. The party went to St. Petersburg, Moscow, and other places. The manners and customs, national characteristics, &c., are vividly described, while in the middle we have a tale of the hairbreadth escapes of one of the Dissenters of Russia—whose position and creed are very fully illustrated by the narrative. The work will not excite great admiration for the Russian system of government.

*Our Sailors.* By W. H. G. Kingston. (Griffith and Farran.) Still another work of our author. This contains anecdotes "of the engagements and gallant deeds of the British Navy" during the present reign. It begins with the warfare on the coast of Syria, tells about what has been done in Chinese Waters, of Rajah Brooke's work in the Borneo, the Russian war, the Polar Expeditions. A good deal of the history of England for the last forty years will be found in this book, where, also, every act of distinguished bravery is chronicled. Mr. Kingston says that his chief object has been to show that "the present Navy of Great Britain has in no respects degenerated from that of olden times." We think he has shown this.

*Martin Noble; or, a Boy's Experience of London Life.* By John G. Watts. (Frederick Warne and Co.) Martin was sent from India to England, his father giving him to the care of an old friend, the trustee for the boy. All his money is made away with, the trustee disappears, and the boy is thrown helpless and homeless upon the streets of London. Here he fared both well and ill, but, in the end, everything came right. Mr. Watts has written with care, spirit, and sympathy, and the book will be a boy's favourite.

*Six Little Princesses, &c.* By the Author of "Susy's Six Birthdays." (Warne and Co.) The "Six Little Princesses" is a leading title, for there are a dozen of fairy tales in this pretty work. The author has decided originality, and some of the contents are most curious, especially those of the "Silver Dog" and the "Lumber-Room." A book of nonsense, but, at the same time, a book of goodness.

*Corrie.* A Story for Christmas. By Ruth Lynn. (Religious Tract Society.) A really good story for Christmas demands genius of a high order. Very few that are manufactured are worth much, if anything. This author's tale is good in intention and effective in purpose, leading to both kindness and charity, but we have the feeling that it is "made."

*The Three Magic Wands.* By Mrs. E. Prentiss. (Warne and Co.) A thoroughly good, well-conceived, and well-developed tale. The "Three Magic Wands" were bestowed upon one person. The first, when he was an infant, turned all things that he touched to gold and silver: it brought misery to all the family. The second was knowledge: it brought both conceit and misfortune to the owner. The third and last chosen was the wand of love, and that brought nothing but goodwill and happiness. The tale is admirably told.

*Seven o'Clock.* A Home Story for Home-Loving Children. By Jane Brockman. (Warne and Co.) One principal and singularly attractive character, little "rosy, blue eyed, golden-haired Loo," is the heroine of these delightful pages, which are full of her broken baby-talk, her amusing mistakes, her unselfish, childish love. A better or more tender book about a child we have not read for a long time. And—we may say so—Loo does not, like many of such children in books, die. On the contrary, she lives, and we have in her the very happiest of little children.

*Short Stories and Other Papers.* By Mark Guy Pearse. The author honestly informs us that these stories have already been published in the form of small books for gratuitous and other circulation. They are intended to do the work of "tracts," but they are much superior to the article usually bearing that name. They should command a reading. We quite agree with Mr. Pearse in his form of composition, and that, in such publications, "the powder and shot must go together—the moral must lie in the story."

*Good Will.* A Collection of Christmas Stories. By Mark Guy Pearse. (Wesleyan Conference Office.) Here we have four tales, each good of its kind, and told with genuine good feeling, although with just a little exaggeration of style—an exaggeration that sometimes, although clearly without intention, reaches almost to caricature. But they stir the best emotions, and who does not need these to be stirred?

## BRIEF NOTICES.

*Hostess and Guest.* (Ward, Lock, and Co.) Many and many persons unaccustomed to the forms of "good society," many who think of going to and being "presented," will be glad of this little work. It is what it pretends to be "A Guide" to the Etiquette of Dinners, Suppers, Luncheons, the Precedence of Guests, Visits, Invitations, Card-leaving, etc., etc. We have 150 pages of detailed information and instruction relating to these and kindred subjects. We can rather imagine, however, that the memory of these may get a little at fault, and we can quite imagine a feeling of gratitude that, in some simple conditions of society, one need not trouble oneself about them. But at the bottom of all, however artificial they may be, there will be found to be reasons of courtesy, politeness, and order, as will be found in many forms which may seem to be unnecessary or even ridiculous.

*Theo; a Love Story.* By Mrs. FRANCIS HODGSON BURNETT. (Ward, Lock, and Co.) The author of "That Lass o' Lowrie's" will, we hope, for a long time to come, command reading for whatever she may write. This is a very different and a simpler tale than that which she first gave to us. It is more delicately touched, finer both in web and woof, and in certain situations equally dramatic. "Theo" was a young girl brought up as one of a family in respectably poor circumstances. She was invited by a rich and fashionable aunt to London. Here she meets with a young gentleman of the press who is engaged to a young lady, and is almost on the point of marriage. Theo and he, however, after many struggles, find that they have become fatally attached to each other. Both are honourable, and have a keen sense of duty. How this dilemma is ultimately resolved, we leave the reader to ascertain, promising him that he will find a true artist's work in this tale.

*Pyramid Facts and Fancies.* By JAMES BONWICK, F.R.G.S. (C. Kegan Paul and Co.) A short time since it fell within our path of duty in these columns to criticise the theories of a well-known literary astronomer concerning the Pyramids. Of these theories, some may be said to be ridiculous; others approach within the boundaries of common-sense; but of each and all, ancient and modern, Mr. Bonwick has given an account in this handy volume. The writer says he has "no special ideas of his own to propound, but simply claims the merit of collecting intelligence for those whose time and opportunities will not warrant research." He seems, however, to believe that we shall know more by-and-bye. It is to be hoped that what may then be discovered will be of sufficient weight and value to command the assent of all scientific men. At present we know that the Pyramids are tombs, and the probability is that they are nothing else.

*Abraham, the Friend of God.* A Story from Old Testament History. By J. OSWALD DYKES, M.A., D.D. (London: James Nisbet and Co.) The Bible storehouse of biography and history, as well as of religious and moral truth, is far from being exhausted. Even subjects which have been often discussed and discoursed on, are found so full of life and suggestiveness that they bear, and even require, to be reopened and reconsidered again and again. The theme of the volume before us has received less attention than many of far inferior importance. It has relations of the deepest interest both to many peoples and to many faiths. "To the Jew, the Moslem, and the Christian alike, the prophet Abraham forms a common ancestor." Trace the three Monotheistic faiths to their fountain head, and "they meet in the tent of that ancient Confessor, exiled in the dawn of the world for his faith in the unity of God. Divided in so much else, the Englishman and the Turk agree in deriving their spiritual, if not also their natural, descent from the primeval 'Friend of God.'" Dr. Dykes duly appreciates both the greatness and the difficulty of his theme. He refrains from any discussion of those questions which have been raised respecting the authorship of Genesis, or the time and method of its composition. He wisely assumes that the sacred narrative, as it stands, forms our only reliable authority for the biography of the founder of the Jewish race.

At the same time (as he says) the age of Abraham lies so far off from our modern life, that it is only by an effort we can render vivid to our ourselves the surroundings amidst which it was spent. To most of us it is apt to offer only a faint outline, like objects seen through a fog. To a large extent this cannot be helped. Time has changed much, and has obliterated even more. Still, by the help of recent investigations into Eastern topography and manners, it is possible to reproduce, with a fair degree of completeness, the local colouring and outward setting of that wonderful life. To realise with any accuracy its intellectual, moral, or religious complexion, and the deeper influences by which it was moulded, is a much more difficult task. Dr. Dykes does not claim to have accomplished this more difficult task. But he has given us a book which will greatly aid the "studies" of others in this most interesting Bible subject. His seventeen chapters are not mere pulpit notes thrown into book form. They contain many discussions and descriptions which could find no place in the pulpit—geographical, historical, and of other kinds. To us one of the best and most important chapters in the book is that in which he reviews "The Great Trial," the command to offer Isaac in sacrifice. He succeeds, we think, in throwing much light on what to many is the great stumbling-block of the history of Abraham, and which infidelity and rationalism have not been slow to treat in a sense adverse to the idea of a Divine call and a Divine revelation in the person and position of Abraham.

*Lectures to my Students.* By C. H. SPURGEON. Second Series. (Passmore and Alabaster.) Shall we tell our readers a secret which has been in our possession ever since we read and reviewed Mr. Spurgeon's first series of lectures to his students? Finding a second series of such lectures before us, we think it only right to disclose our secret. It is, that the very best of Mr. Spurgeon's work, and the very best things that he says, are to be found in these lectures. We have read them with delight. They are full of weighty spiritual counsel, of common sense, of humour. These are ingredients, the value of which depends, to a great extent, upon their proportions, and the manner in which they are mixed. When the lecturer is addressing his audience upon the "Holy Spirit in connection with our ministry," no one will find a sentence to excite a smile. The reader is borne down by a sense of grave spiritual realities. When we come to "Open-air Preaching" we have more common sense in a page than many men exhibit in a life-time, while the lectures on "Position, Action, Gesture, &c.," with their illustrations, are brimful of humour. So good are many of the things here, that we have felt the strongest disposition to quote them all. But why should we, when the whole book is so cheap, and, barring, of course, certain errors (nobody can agree in all things with the best of men), so good all through?

*Heaven our Home, &c.* (Elliot Stock.) The anonymous writer of this work seeks to prove that "the renovated earth" will be the "eternal abode of the redeemed saints." He exercises some ingenuity in producing his proofs, and when we say that he devotes three hundred pages all but one to his subject, it may be supposed that he has given himself room for all his proofs. We decline, however, to follow him, and altogether the book does not meet our taste.——*The Highway of Salvation.* By H. K. WOOD. (Hodder and Stoughton.) The author says, "To exhibit and explain in simple language the truth as to the way of salvation, with its results in the case of believers, is the author's object in the following pages." This object is carried out, but we find nothing in the work that is not to be found substantially in many other works.——*Future Punishment, &c.* By CLEMENT CLEMANCE, B.A. (John Snow and Co.) What satisfies us most in this little work is not the doctrine of the author, but the manner in which he exhibits it. The sub-title does Mr. Clemance an injustice. It is, "Some current theories stated and estimated, to which is added a view that is something more than a theory." It is true that we find the same words used in another page (66), but the expansion of the "view" is better than its bare statement. Mr. Clemance discusses the various theories regarding future punishment with both candour and scholarship, and we have been surprised to find how much is contained in his comparatively brief statements and arguments. Every leading feature of all the arguments is well condensed and illustrated. His own theory is that, in Scripture, "the duration of future punishment is left indefinite." This, of course, is a decisive departure from old orthodoxy, but Mr. Clemance supports it with great ability. The key of his position is contained in one sentence: "The absolute eternity of evil is nowhere affirmed."——*Royal Bounty; or, Evening Thoughts for the King's Guests,* by FRANCES RIDLEY HAVERGAL (James Nisbet and Co.), is a small book of quiet meditation on the ways of God's goodness, which are sometimes both tenderly and beautifully expressed.——In *Royal Commandments; or, Morning Thoughts for the King's Servants,* by the same Author (Nisbet and Co.), we have what may be termed spiritual duty enforced with the grace and lovingness of the spirit of Christianity.

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FANCY GOODS OF ENGLISH MANUFACTURE.—It is pleasing to find that England holds her own against the keen competition of foreigners in these articles, the demand for which at this time of year is enormous. We are told that Cadbury's, the makers of the celebrated Cocoa Essence have sent out nearly two millions of their exquisite little boxes of Chocolate since June; and they will form a welcome present to many of our children during the coming Christmas festivities.

## Births, Marriages, and Deaths.

### BIRTH.

MATTHEWS.—Dec. 10, at Shute End, Wokingham, Berks, the wife of the Rev. T. Matthews, of a son.

### MARRIAGES.

OLIVER—CARVER.—Dec. 4, at Highbury Chapel, Bristol, by the Rev. L. H. Byrnes, the Rev. Henry Oliver, B.A., Newport, Mon., to Josephine, only surviving daughter of the late James Langworthy Carver, of Bristol.

WARNER—BARRETT.—Dec. 4, at the Friends' Meeting House, Houndsditch, Alfred, son of the late Frederick Warner, of Chelmsford, to Edith, daughter of William Barrett, of Norton, Stockton-on-Tees.

### DEATHS.

ALBRECHT.—Dec. 9 the Rev. H. S. Albrecht, LL.D., Baptist Minister, Mansfield.

SMEETON.—Dec. 9, at Theddingworth, John Smeeton, in the 89th year of his age, and for over forty-one years Deacon of the Congregational Church in that place. Friends will kindly accept this intimation.

LYON.—Dec. 9, at his residence, 52, Ellington-street, Barnsbury, London, very suddenly, the Rev. W. P. Lyon, B.A. in his 65th year.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d and 1s boxes, by post for 14 stamps, labelled "JAMES EPPS & Co., Homœopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London."

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IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chavasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

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# SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXVIII.—NEW SERIES, No. 1673. LONDON: WEDNESDAY, DEC. 12, 1877. GRATIS.


## MR. HENRY RICHARD, M.P., AND HIS CONSTITUENTS.

Last week Mr. Richard paid his annual visit to his constituents at Merthyr Tydvil, from whom, it need hardly be said, he received a most enthusiastic reception. This visit, says the local daily paper, "is one of the political events of South Wales, and it is detracting from no Parliamentary representative of this side of the Principality to affirm, that Mr. Richard's speeches have a special interest and value." The Parliamentary borough comprises the towns of Merthyr, Dowlais, Aberdare, and Mountain Ash. The hon. member addressed each section of his constituents at these several places in succession--beginning with Merthyr on Tuesday, and ending with Mountain Ash on Friday, being accompanied on each occasion by Mrs. Richard, who occupied a seat on the platform. All four meetings were densely crowded, and in each case an enthusiastic vote of confidence in Mr. Richard was passed.

All the speeches are reported in full by the *South Wales Daily News*, and dealt with all the leading questions of public interest. The difficulty of selection from so large a mass of material, owing to the special circumstances of the case, is very great, but the following report embraces the more prominent topics, especially the war in the East, and disestablishment.

### THE MEETING AT MERTHYR

was held in the Temperance Hall, which was filled to its utmost capacity, and was presided over by Mr. David Davis, who made a suitable introductory speech.

Mr. RICHARD, on rising, again met with a very hearty reception, the loud outbursting cheers lasting for some time. The hon. member made a few observations in Welsh, and prefaced his speech in English by a reference to the unparalleled depression of trade in the district. That afternoon he had heard what must be regarded as a piece of good news from America to the effect that the President has just declared himself in favour of Free Trade, that the majority of his ministers concurred with him, and, what was of greater importance, that a majority of the Congress was in favour of greater freedom in commercial intercourse between their own and foreign countries. Moreover, there was a likelihood of a Bill being introduced into Congress to effect a reduction of about 25 per cent. in the present tariff, which excluded so much of British and other foreign produce. If that were so, and they could see an end to the war in the East, with the restoration of peace to France upon a lasting basis, there would be reason to hope for a revival of the industries of South Wales.

With regard to a review of the work of the last session of Parliament, that would not occupy a great deal of time, because there was so little done. It was unquestionably the most barren session within his own experience, and hon. members whose experience was longer than his own said they had never known so unfruitful a session. The Government seemed to have purposely abstained from introducing any measures having any distinctive political character and calculated to provoke controversy or opposition. The hon. member then explained the nature of the Prisons Bill, the Universities Bill, and the South African Bill. He then proceeded to refer to the absorbing question of the war in the East, and of the policy involved in it.

### JOHN BULL'S PUGNACITY.

Now I am going to state my own opinions upon this matter fully and candidly, and if those opinions do not accord with those of some who are now present, that does not matter much, as you and I know each other sufficiently well to tolerate some difference of opinion if we are honest and conscientious in the views we hold. (Cheers.) You know that I am, above all things, a man of peace; and by that I mean not a man that makes professions or indulges in declamation about the evils of war and the blessings of peace merely in the abstract, but who holds that it is the duty of every man that has any influence over the proceedings of the Legislature to do what he can to secure a policy of peace practically on the part of the country. (Applause.) In this matter I am of no party; I will go with any party that will keep the country out of war, and I will go against any party that will plunge the country into war. (Applause.) Well, I was during the last session placed rather between two fires, because I found in the House, as it was outside the House, two war parties; one in favour of fighting against Turkey, and the other in favour of fighting in defence and support of Turkey. Now there is a superstition among a certain class of our countrymen to this effect, that wherever there is fighting going on, in any part of the world, England is in some way dishonoured or placed at a disadvantage if she does not join in the bloody fray. (Laughter and applause.) There was a very characteristic and humorous description of this national peculiarity of ours given some years ago by a distinguished American writer, Washington Irving. He did it in perfect good-humour, for though he had an eye to discern the little infirmities of our national character, no man loved and honoured England more than he did. Let me read two or three sentences; I think they will amuse you, "John Bull is a busy-minded personage, who thinks not merely for himself and family, but for all the country round, and is most generously disposed to be everybody's champion. He is continually volunteering his services to settle his neighbour's affairs, and takes it in great dudgeon if they engage in any matter of consequence without asking his advice, though he seldom engages in any friendly act of the kind without finishing by getting into a squabble with all parties, and then railing bitterly at their ingratitude. He unluckily took lessons in his youth in the noble science of defence, and having accomplished himself in the use of his limbs and weapons, and become a perfect master at boxing and cudgel play, he has had a troublesome time of it ever since. He cannot hear of a quarrel between the most distant of his neighbours but he begins most incontinently to fumble with the head of his cudgel, and consider whether interest or honour does not require that he should meddle in their broils. Indeed, he has extended his relations of pride and policy so completely over the whole country that no event can take place without infringing some of his finely-spun rights and dignities. Couched in his little domain, with those filaments stretching forth in every direction, he is like some choleric bottle-bellied old spider, who has woven his web over a whole chamber, so that a fly cannot buzz nor a breeze blow without startling his repose, and causing him to sally forth wrathfully from his den. Though really a good-tempered, good-hearted old fellow at bottom, yet he is singularly fond of being in the midst of contention. It is one of his peculiarities, however, that he only relishes the beginning of an affray; he always goes into a fight with alacrity, but comes out of it grumbling, even when victorious. All that I wish is, that John's past troubles may teach him more prudence in future; that he may cease to distress his mind about other people's affairs; that he may give up the fruitless attempt to promote the good of his neighbours and the peace and happiness of the world by dint of the cudgel; that he may remain quietly at home, gradually getting his house into repair, cultivate his rich estate according to his fancy, husband his income—if he thinks proper, bring his unruly children into order—if he can." (Laughter and cheers.)

### THOSE WHO WOULD FIGHT AGAINST THE TURKS.

Well, now, I said there were two war parties. One wanted to fight against the Turks. They were moved, I must admit, by noble and generous instincts. (Hear, hear.) They had seen the unspeakable atrocities that had been committed upon the inhabitants of Bulgaria, and their minds were stirred with mingled feelings of pity and indignation. But, then, the mistake which these good people committed, in my opinion, was this, they imagined that they could correct cruelty by war—(Hear, hear)—that they could remedy inhumanity by bloodshed, and when they talked of punishing the Turks for their inhumanity by letting loose the sword, my answer was, "You are going to do the very same thing as they did, for war itself is one gigantic inhumanity." Does not the present war afford an illustration of this? Is it not a fact, that terrible as were the sufferings in Bulgaria, this war has inflicted a hundred times more suffering even upon the Bulgarians themselves? There is a saying, I believe, among drunkards to this effect, "Take a hair of the dog that bit you." (Laughter.) That is to say, that when some foolish sot, after a night's debauch, wakes in the morning with a throbbing pulse and splitting headache, nausea and misery, he is to take a dose of the same alcoholic poison that has brought him into that state. (Laughter.) It may give him, perhaps, momentary relief, but we all know that the inevitable result is to confirm the evil habit which will probably end in *delirium tremens* and death. So I say it is almost as unwise for people with philanthropic feelings to say that they will call upon the sword in order to avenge the the inhuman conduct of others, as it is to give the drunkard another glass of brandy to remedy the evil of the debauch the night before. But then some of these friends of mine in the House of Commons and outside said, "Well, we don't want war. We only want to threaten war. And if we, in conjunction with our allies of Europe generally, were to tell the Turk that if he does not improve his manners we shall take him by the collar, then he is sure to give way. Now, in answer to that, I say that they were proceeding upon a series of assumptions, every one of which required proof before I could give my assent to so questionable and dangerous a policy. First of all, they assumed that we had allies for this work. They assumed that the rest of Europe were prepared to unite with us in the policy of coercion. All that I can say is that those who are in the best position to judge, Ministers of the Crown, thought otherwise. I heard Mr. Bourke, the Under Secretary for Foreign Affairs, make a long speech in the House of Commons, the object of which was to prove from official documents that the other Governments had positively refused to unite in this policy of coercion. Mr. Gathorne Hardy said the same thing, and there is another witness who is qualified above any man living to give an authoritative judgment on this point, and that man is Lord Salisbury. He, before he went to Constantinople, made a tour of the Courts of Europe. He went to Paris, Vienna, Berlin, Rome, &c., and tried to ascertain what the views and wishes of the great Governments were on this point. Lord Salisbury took a prominent part in the Conference at Constantinople—and no one could accuse him of having pro-Turkish proclivities—and no man could have spoken more strongly against the misgovernment of the Turk than he did. (Cheers.) All honour to him for the way in which he acted. (Cheers.) Lord Salisbury said:—"It is maintained that we ought to have gone with the other nations of Europe and imposed the decisions of the Conference upon the Turk; that we ought to have acted with our allies. Now that is exceedingly good advice, but it is subject to the qualification with which a certain receipt in an old cookery book commences, because before you act with your allies you must first catch your allies; and I have been unable to understand in what world some of these distinguished statesmen have been living if they meant that we could at any period have commanded the assistance of the rest of Europe in acting against the Turks. There was no doubt tha Europe agreed to present certain suggestions of reform to the Turks which it would have been very much for their interests to have adopted, but I never heard at the time, and I have never heard since, that any single Power, except only Russia, was ever prepared to draw the sword to enforce those suggestions upon the Turks. There is therefore absolutely no basis whatever for this reproach, that we did not act with our allies in enforcing the decisions of the conference. There were no allies to act with. All Europe, except Russia, was of one mind—that however much we might desire reforms in the Ottoman Empire, it was not a matter so deeply concerning us as to justify us in spending the treasure of our people or shedding the blood of our soldiers." Well, then, there is another assumption, and that is, that if we had threatened coercion the Turks would have yielded. We have been constantly told that the Turks, though they assumed a bold and defiant attitude, always gave up when they saw the other Powers were in earnest. That is not in accordance with historic facts. They have on other occasions dared to oppose formidable European combinations rather than make concessions to their oppressed and disaffected subjects. In 1823 the Greeks were driven to insurrection by the misgovernment of the Turks, and in order to suppress that insurrection they committed atrocities, in comparison with which those in Bulgaria and Bosnia sink into insignificance.

Having adverted to these atrocities, and given figures, the hon. gentleman went on to show that in 1827 England, France, and Russia entered into an agreement that they would press certain demands upon Turkey as to their future relations to Greece. They were not rigorous demands. On the contrary, they were very moderate. The Greeks were to pay a tribute to the Porte, and to be still nominally his subjects. The Turkish Government was to have a veto on the appointment of officials, and so on. But did the Turkish Government accept these terms? No; they rejected them with the utmost haughtiness. They were then threatened that if they did not do so, the power of these combined nations should be brought to bear against them. They snapped their fingers at the threat. These Powers sent their squadrons to the Levant, and although they destroyed the combined Turkish and Egyptian Fleet at Navarino, and left the Turk without a vessel sailing on the sea, they did not give way then. (Cheers.) A third assumption was that if all the various Governments, or any number of the Governments of Europe, united in supporting a coercive policy, they would agree as to the way "the thing should be done." But it must be remembered that each of these great Governments had an interest in the Eastern Question. Austria, Italy, and Germany had each an interest, and their interests might be divergent and conflicting. (Hear, hear.) And what security would the country have had if these nations had entered into a partnership of blood to coerce Turkey that they would not have quarrelled among themselves about dividing the spoil. (Hear, hear.) Besides, there was no instance in the history of the world where a bad Government had been converted into a good one by the power of the sword. (Loud applause.)

### THOSE WHO WOULD FIGHT FOR THE TURKS.

Well, now, that was one party. But there was another party with whom he had much less sympathy, and that was a party which wanted to fight in support of Turkey, as though they had not done enough in that direction. (Hear, hear.) Two-and-twenty years ago they spent one hundred millions of money, and sacrificed some forty or fifty thousand lives in supporting Turkey, and with what result? With no result but this, that they had more securely fastened the oppressive Ottoman yoke upon the groaning necks of the Christian subjects of the Porte. (Hear, hear.) Was not that quite sufficient shame upon them that they should be asked to repeat the process again? (Hear, hear.) And in that crisis, when an attempt was made to push us into this business, then it was that Mr. Gladstone came forth in his might. (Loud and long-continued cheers.) It was impossible to exaggerate the value of the services which Mr. Gladstone rendered at that crisis. (Renewed cheering.) There was no voice in the country that could have spoken with greater authority and resolution than Mr. Gladstone's voice, to move not only this country, but the whole world. Then there was the great conference at St. James's Hall—the most noble, influential, and representative assembly that ever gathered in this country for any purpose.

(Cheers.) For a long time after this great conference there was a check put upon these pro-Turkish agitators. But they were gathering strength again, and were trying to renew the attempts to drive the country into war for Turkey. Considering what the Turk was, what he had done, and what he was always doing, the feelings and conduct of these Turcophiles were to him (Mr. R.) utterly inexplicable. They seemed to have "eaten of the insane root which takes the reason prisoner." Why were they to admire and help the Turks?

They say the Turks fight splendidly. No doubt they do. They can fight and that is the only thing they can do. That, to me, is a note not of civilisation, but of barbarianism. (Hear, hear.) I cannot understand this admiration of mere animal courage. Every man can fight. It is much easier to fight than to abstain from fighting. To fight, all that you do is to give vent to some of the lowest passions of your nature, while to abstain from fighting you often have to exercise your best and highest feelings—reason, conscience, and a sense of religion. (Hear, hear.) No race of man has been found on the face of the earth, however sunk in barbarism, who will not fight desperately. And not only all races of men but all animals will fight; every male animal will fight, even down to the cock-robin, and a good many female animals will fight too. (Laughter.) Every animal has a propensity to fight just in proportion as it has the least intelligence. The bulldog is the least intelligent of its race and consequently is more ferocious. The rat also is a fierce fighter. (Laughter.) Why, there are much nobler things for men to do, in which they can distinguish themselves, than fighting. (Hear, hear.) We are told that the Turk is a gentleman. This is the sort of thing we hear from a certain class of our countrymen when they want to take sides with any despotic Power. In the war between the North and South of America they told us the Southern planter was a gentleman. (Laughter.) Shakespeare says that the Prince of Darkness is a gentleman, but he has put it in the mouth of a maniac. Let me tell you what these gentlemen are. There were two young Englishmen who went out as medical assistants to the Turkish army. Some of our countrymen have been acting an heroic part in this way, and I honour them from my whole heart. These two gentlemen, Drs. Douglas and Vachell, went to the seat of war, and this is what they saw. Nearly 400 Russian wounded remained near the works near Telische, and such an abominable scene of horror was witnessed which would be hardly credible were it not testified by our two young countrymen, who made the statements voluntarily in the Russian camp when they were taken prisoners. Not a single dead man, they said, was touched, but the hapless wounded which fell into the hands of the brutes, worse than savages, were submitted to the barbarity of having their lips and noses cut off, and other nameless horrors, and, in some instances, were fastened down and fire laid under their stomachs. (Shame.) "I do not relate what I saw myself," continued the writer quoted by the hon. member, "because the bodies were all buried before I arrived; but I tell you that which was related to me and to your special correspondent by the frank young Englishmen who saw it, and who vowed that no consideration on earth should induce them to serve with the Turks again."

Gentlemen, indeed! Let them begin by being men, and we will then consider their titles to be called gentlemen. (Loud cheers.)

### THE TURKS AND THEIR WOUNDED.

But how did the Turks deal with their own wounded? The correspondent of the *Times* visited one of their hospitals at Plevna. This was what he saw:—

I venture to believe the horrors of this home of filth and agony unique and singular. . . . There were scores of fractures there which had remained unset, and had united of their own accord in such distorted attitudes, that, in Dr. Moore's phrase, "limbs were twisted like a ram's horn." There were filth, and famine, and fever, and gangrene, and every conceivable horror and sickness; and the men, of course, were dying literally like rotten sheep. Outside in the hospital square lay forty-three corpses—Death's harvest for the day. These, I was told, represented the daily average for the building I have described, and a smaller one which stood next door. The total tale of wounded reached 4,500. We visited other hospitals, and found them like the first, and the doctors when they left were naturally quite full of schemes of work." Then the doctors were sent to Plevna, and it was expected that when the new doctors arrived order of some kind would be introduced into this hell, but Osman Pasha, the hero whom English society delighted to honour, refused to allow any treatment, and peremptorily ordered his own wounded to be at once carted away. In vain the doctors remonstrated, and showed that the order involved massacre. The Pasha was inexorable, and the wounded were forcibly removed:—"I was riding down the street when the first convoy of a thousand started from the town, and I trust it may never again be my fortune to witness such a miserable crowd as I saw there. The wretched soldiers stretched out their hands for pity and assistance as I rode by, and though I understand but little Turkish, the pitiful "Amaan!" shrieked or groaned, and the appealing hands and writhing faces, were more than eloquent. Osman Pasha will find his apologists and his judges. For myself, I have no business but to relate facts. I have related the truth, and nothing but the truth. To relate the whole truth was beyond my power.

These were the men that some of the people of England were clamouring that they should send out men to fight for, but if he did not mistake his countrymen, they would not submit to this.

### THE RUSSOPHOBISTS.

Then there was another reason for persons taking sides with the Turks—that was the hatred to Russia. But why did they hate Russia? They spoke about the Russian oppression of the Poles. If the Russian practised cruelties on the Poles let them be abandoned to condign execration. He could understand advanced Liberals sympathising with oppressed nationalities, but for Conservatives to bring forward such hypocrisy now, when they had always laughed down national efforts at independence, was to declare themselves guilty of something more than utter nonsense. What had we ourselves done in Ireland, India, and in Jamaica, and wherever any subject race had dared "to move the wing or open the mouth or peep," in opposition to our authority? But then he was told that Russia is an ambitious and aggressive Power. Very likely. But was Russia the only ambitious and aggrandising Power? There was something comical, if it had not also a very serious side, in the profound unconsciousness with which some of their countrymen applied one moral standard to their own conduct as a nation, and another and a totally different standard to the conduct of all other nations. They would constantly find men, not only Tories, but nominal Liberals, almost foam at the mouth as they talked of the aggressions of Russia, and the additions she has made to her territories within the last hundred or hundred and twenty years. But how had England been occupied during the same time? He would tell them:—

### BRITISH CONQUESTS.

During that time from the French we have taken Canada, the Mauritius, Nova Scotia, Dominica, Tobago, St. Vincent, Grenada, and St. Lucia. From the Spaniards we have taken Gibraltar, Jamaica, Trinidad, Honduras, and the Falkland Islands. From the Dutch we have taken the Cape, Ceylon, Essequibo, Demerara, Berbice, and St. Helena. From the Danes we have taken Heligoland, and some forts on the West Coast of Africa. From the Turks—we have not spared the Turks—(laughter) we have taken the Ionian Islands, Aden, and Perim; from the Burmese we have taken Aracan, Tavay, and Pegu; from the Chinese we have taken Hong Kong; from the Kaffirs we have taken in South Africa a territory which is said to be larger than the Austrian Empire; from the Sultan of Borneo we have taken Labuan and Sarawak; and by settlement, we have occupied without asking anybody's leave, New South Wales, Van Diemen's Land, Norfolk Island, Sierra Leone, Swan River, South Australia, New Zealand, North Australia, and Australia Felix, taking possession of the land of the natives, whenever it suited our convenience without the smallest consideration or remorse. (Laughter.) And in India we have been plundering everybody. Within the period we fix as marking the encroachments of Russian ambition, we have in that country alone annexed to our territories by conquest and intrigue an extent of country whose population is probably nearly three times as large as that of the whole Russian empire. Yet we go into hysterics of indignation, and say, "Look at this aggressive Russia." But with regard to the countries we ourselves have swallowed, we are like the woman in the Proverbs, who "wipeth her mouth, and saith, I have done no wickedness." (Laughter and applause.) I am not saying now—that is not my point—that we were wrong in taking all these places; England never does wrong. (Laughter.) But, at any rate, it ought to close our mouths with regard to other countries. Do we ascribe to the restless ambition and love of aggrandisement of our own country these constant acquisitions of territory in Europe, Africa, Asia, and America? We do it when Russia makes additions to her territory. We say it was guilty ambition, unscrupulous love of aggrandisement. But do we do the same thing with regard to our own acts? Not at all. If we are philosophically inclined, we say that England as a nation is fulfilling her destiny; if we are piously inclined, we say that we are following the leadings of Providence. (Laughter.) Do not let us mistake, my countrymen. There are other nations looking on who won't allow this double judgment to be set up, one for ourselves and another for every other man. They are not willing that we should be so anxious to take the mote out of our brother's eye, while there is a beam in our own.

### THE PROMOTERS OF WAR DON'T GO TO THE WAR.

Now I want you to consider this also in regard to those who are clamouring for war; the men who try to excite the passions of their countrymen in order to produce war, when war breaks out show no alacrity to go into the front and bear the brunt of the agony and the misery which they give to others. Here are a few words I am about to read to you from a political opponent. Lord Salisbury the other day made use of these words:—"Now there is nothing easier than to be brave with other people's blood, or generous with other people's money. If Her Majesty's Government had in the course of the war to sacrifice all their own fortunes, and then to go into the field to be shot, you would fairly say that it was a brave and generous action for them to undertake such a war. But as long as these two duties fall, one of them exclusively, and the other mainly, upon other people, I dispute entirely the application of these two adjectives—brave and generous—to the act of the Government which plunges the nation into war." I say these are noble words. Spoken by a prominent member of the Conservative administration, to which I am opposed, I am bound to say they are words worthy of a Christian statesman, words indicating the existence in his mind of what is found, I am afraid, too rarely existing in the minds of statesmen—a deep and solemn sense of the responsibility which rests upon those who hold in their hands the destinies of a great nation on questions of peace and war. (Cheers.) When you meet with people, as you may in Merthyr, notwithstanding it is an enlightened place—(laughter)—saying that England ought to draw the sword and go and fight these Russians, ask the speaker, "Are you prepared to go yourself?" (Hear, hear.)

He watched rather curiously the conduct of this class of men during the Crimean war two or three and twenty years ago, and he found that of all the enthusiastic poets who wrote doggrel rhyme, chanting the glory of the war and the blessedness of dying in the cause of justice and liberty; of all the able editors who wrote violent articles denouncing the Government for hesitating to make the plunge, and holding up men like Cobden and Bright to reproach as bastard patriots because they opposed the war; of all the bellicose parsons—for, alas, there were some of them—who so loudly beat the drum ecclesiastic in honour of the war; of all the vehement orators who, at public meetings, carried amid tremendous cheers resolutions, smelling of sulphur and brimstone, demanding a vigorous prosecution of war; of all these, not one, so far as he could ever find, volunteered to go into the army and to take their share in the frightful sufferings into which they laboured so strenuously to plunge others. ("Hear, hear," and applause.) But were they wanted? Wanted! Why, their poor soldiers in the Crimea were perishing like rotten sheep, dying from sheer exhaustion in the trenches before Sebastopol because there was not a sufficient number to relieve them.

I remember Lord Grey at that time moving in the House of Lords for a return of the number of men voted by Parliament for the army, compared with the number obtained by the most vigorous recruitment. And what was the result? It was this, that at the very crisis of the war enthusiasm the deficiency amounted to between 40,000 and 50,000 men, voted by Parliament, but could not be obtained. ("Hear, hear," and loud applause.) But when our soldiers were thus perishing in their misery, when, as Dr. Russell, the correspondent of the *Times*, with terrible and graphic power said, when speaking of our hospitals, there were "miles of agony" stretched on the banks of the Bosphorus, where were the poets, and orators, and preachers, and writers of leading articles who had striven to bring about the war? Why, at home in their well-carpeted rooms, lounging in their easy-chairs, dressed in their brocaded dressing-gowns and morocco slippers, drinking their sherry, cracking their walnuts, or smoking a mild cigar. (Laughter and loud applause.)

He could feel respect, and even admiration, for a man who, under the impulse of a generous motive, was prepared to sacrifice himself for what he deemed the cause of justice or freedom. But he could feel no respect for the man who employed all his talents and energies in inflaming with fury the passions of his fellow-men, with the full knowledge and avowed intention that they should rush into fierce and murderous strife, which would involve the sacrifice of myriads of human lives by pestilence, famine, and the sword, and let loose a measureless amount of crime and misery upon the world, while he kept himself carefully aloof from the scene, wrapped himself up in all the comforts and luxuries of the most refined civilisation, and declaimed in lofty serenity of soul against the selfish love of life and ease which was the danger and dishonour of the age. (Cheers.) He did not want the conscription in this country. God forbid that they should ever have so terrible a scourge for their population. But he should have no objection if some means could be found to take these men, who did so much to bring about war, and sweep them into a regiment and sent them into the front to receive the first fire in the war they make. (Hear, hear.) He longed to see the time when the people would become more enlightened, and in proportion to their progress or enlightenment would they protest against being employed as mere counters in the hands of ambitious princes to play a game of ambition and cupidity. (Loud applause.) He longed to see the time when the people would rise and say to their rulers, "If you want to go into this scene of slaughter and bloodshed, undertake it yourselves; we have no quarrel with Russians or French; we are endeavouring by mutual industry and commerce to subserve each others' interests to some degree; we will not go; we are brethren created in the image of the same God, and redeemed by the blood of the same Saviour; we will not do this work of blood; if you want to do it, do it yourselves. Let the men that make the quarrels be the only men to fight." (Prolonged cheering.)

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On Thursday night Mr. Henry Richard, M.P., addressed the Aberdare section of his constituents at the Temperance Hall, Aberdare. Mr. Charles Herbert James, Merthyr, presided. The large hall was crowded with people. The hon. member, on ascending the platform, was received with loud and continued cheers.

Mr. RICHARD, after speaking in Welsh for half-an-hour, said he had delivered his sentiments on the subject of the war at considerable length in Merthyr, and he did not intend to travel over that ground again, but he wished to say that he congratulated them that their country had been kept out of that fearful imbroglio. (Hear, hear.) There have been, and there were men now, who were using the most strenuous efforts to drag or drive Great Britain into a share in that cruel and bloody conflict. (Hear, hear.) They had not succeeded, and, for his part, he was bound to say that he felt profoundly thankful to Lord Derby for his efforts in preventing this. The other day a deputation waited upon him—a strange, nondescript deputation—(Hear, hear)—a kind of *omnium gatherum* of the different classes who were clamouring for a war with Russia; and when they had concluded their arguments, Lord Derby, with his calm, clear, common-sense, like a keen-edged blade, cut clean through their sophistry in their attempts to excite a panic in this country. For himself he thought that some injustice had been done Lord Derby by members of the Liberal party. He would not say that Lord Derby had not committed some mistakes, but a man who had to conduct negotiations for nearly two years and a-half on the most delicate and difficult questions, might be well excused if on one or two occasions he had committed some errors. He (Mr. Richard) thought it was a mistake to reject the Berlin Memorandum,

or, at least, to reject it without submitting another alternative. (Hear, hear.) But he believed that Lord Derby had honestly laboured to maintain a policy of peace. In this he did rejoice and would rejoice, and he thought they ought to support such men as Lord Derby and Lord Salisbury and Mr. Cross in their efforts to preserve a policy of neutrality and non-intervention, and all the more if it were true, as is whispered abroad, that there were influences at work in the Cabinet trying to propel the country in the opposite direction. (Hear, hear.) After watching the progress of this war he sometimes asked himself this question: What good is likely to come out of it? They all knew the evil. He saw a statement made a few weeks ago in the papers that Russia confessed—and Governments generally understated their losses—that she had lost 70,500 men, and they might fairly assume that Turkey had lost no less a number. That was several weeks ago. Since that time they had been killing one another at the rate of several thousands a week, and at this time probably upwards of 180,000 men in the very prime and vigour of life had been sent to a bloody and premature grave. The whole population of the three most populous counties in South Wales, Glamorgan, Carmarthen, and Cardigan, at the last census—that was, the male population above twenty years of age—did not exceed 162,000 men, so that within the last six months of this war there had been more men destroyed in the prime and vigour of life—for the monster War would only accept the picked men of society for its victims—more men had been slaughtered within the last six months than all the male adult population of Glamorgan, Carmarthen, and Cardigan. But this was not half the misery that was inflicted. Just think of the suffering of thousands and tens of thousands of perfectly innocent old men, women, and children, who had no part whatever in bringing about this bloody conflict, who had fled from their homes, and who were perishing by cold and famine and the pestilence which famine breeds, and whose agonising cries for help were constantly reaching our ears through the devoted men and women who had gone forth to relieve their misery. But this was not all, for, in his opinion, the greatest evil of war was the deluge of evil passions let loose, the hatred, revenge, cruelty, and rage which envenomed the hearts of millions of men, and converted them almost into demons. To say nothing of the countless treasure expended and the property destroyed. Yes, the evils were patent enough, and even those present, if any there were who believed in war—which he did not—would acknowledge that the gain ought to be very clear, very large, very decisive, that would compensate for these evils.

Who was to gain by it? Would Turkey gain in any way? Gain! Why, before the war broke out, she was bankrupt in finance, and most of her provinces were in a state of chronic anarchy, and was that likely to be improved by such a war as this? Was it not much more likely that the war would have the effect of shaking the rickety fabric of Turkish dominion to its foundation? Would Russia gain anything by it? He did not know what Russia aspired to, whether to obtain some territory in Armenia or gain some advantages with respect to the navigation of her fleet through the Dardanelles into the Mediterranean. But would that be any compensation to Russia for having been thrown back half a century in the progress towards civilisation she was making before this terrible war? Would the Christian subjects of the Porte gain by it? That, after all, was the most important part of the subject. They had read, and shuddered as they read, the horrible mutual atrocities which had been committed by these people upon each other, the atrocities committed by the Turks upon the Bulgarians and by the Bulgarians upon the Turks, though the latter had more excuse, because the provocation was almost more than human nature could endure. Did they think after this that the two races were more likely to live in peace and harmony side by side with each other? He had with him an ethnological map of European Turkey, showing how different nationalities were distributed. In Bulgaria and Roumelia, the Turks and Slavs were mixed up with each other throughout the whole or the greater part of that country. Nations had long memories. For centuries even in our own peaceable Wales there was hatred of the Saxon on account of the evils which the forefathers of the present generation of Saxons inflicted on the ancestors of the present Welsh. At this moment in Ireland the cruelties practised by the English a century ago were not forgotten. "Do men gather grapes of thorns, or figs of thistles?" Was it likely that the soil thickened with the blood and whitened with the bones of those two races that have joined together in mortal combat would be the soil on which we could expect mutual forbearance and good will to grow? (Cheers.)

Mr. Richard then touched briefly on "coming questions," such as equalisation of the borough and county franchise, reform of the land laws, county boards, and above all

DISESTABLISHMENT.

Of late years, he said, this question had grown marvellously. It was only about thirty-five years ago since the agitation was commenced by his honoured friend Mr. Edward Miall, and a few brave and earnest men who associated themselves with him. He did not mean to say that many persons had not declared themselves previously against the union of Church and State, but that was the first time any organised efforts were made to bring the question within the sphere of practical politics. He remembered the unbounded scorn with which that small body of veteran Nonconformists were regarded and treated. They were spoken of as those "few foolish fanatics daring to lift their voice against this time-honoured institution of an Established Church." What did we see now? We saw Establishments abolished in almost every one of the colonies of Great Britain. It was abolished in Ireland, and the question was now forcing itself to such an extent upon public opinion, that there was not a political or ecclesiastical gathering of any kind held in any part of the country without this question forming the most prominent part in their deliberations. Why was this? The great bulk of the people were beginning to perceive that throughout the whole of its history the Established Church—he was not speaking of the Church of England as a religious or spiritual body, but as a civil and political institution—had been the steady enemy of public liberty and of all the efforts that the nation had made to attain to a higher and broader civilisation. He then showed at some length how the Church had resisted all measures in favour of freedom, progress, and reform, for 200 years.

They might find a strong indication that the time for Disestablishment was at hand, in the fact that Church and State could not live together in peace. They were hopelessly at variance. Time was when these two were regarded as bosom friends—nay, their union was deemed as close as that of man and wife joined together in holy matrimony. But they have fallen out so utterly, and are quarrelling so fiercely, that the only prospect of peace is by a suit in the Divorce Court. (Laughter and cheers.) "I am a spiritual institution," says the Church, and can only be subject to spiritual laws. It is treason to Him who is the great Head of the Church to submit to the authority of civil law in matters pertaining to His kingdom. Therefore I claim liberty to regulate my own affairs, without interference of the State." "No, no," says the State, "if you maintain your alliance with me, if you look to me for protection and privilege, I cannot let you at liberty, to do what seemeth right in your own eyes, for I also have a responsibility to those whom I represent to exercise control where I confer patronage. You say you are a spiritual institution but tithes and endowments are not spiritual, the presence of the bishops in the House of Lords is not spiritual, the social and political advantages above your fellow-subjects by reason of your connection with me are not spiritual; these things are earthly and carnal, and if you like to give up these things then you may be a spiritual institution and govern yourself as you choose." (Loud applause and laughter.) For why is there the present chronic conflict between Church and State? Simply because they are bound together by law. Look at the United States. There you find a Government full of vigour and a Church full of zeal and activity living side by side in the most perfect tranquillity. Each occupies its own sphere, and does its own work, and you never hear of them coming into collision. (Cheers.)

There was another reason why this consummation must soon come, and that was the state of utter disunion and anarchy which prevails within the Church. He would refer to a singular instance lately, when there was a Church Congress held at Croydon. Amongst other things discussed was the best mode of unity of action and toleration between the different schools of thought in the Church. The first thing they did was to bring forward three canons, representing the different schools of the High, the Low, and the Broad Church. But all that they could do was to indulge in the vaguest generalities. It was clearly seen that there was no possibility of maintaining anything like concord except by every man putting his finger on his mouth, as it were, and refusing to speak according to his true conviction. Was this a state of things which ought to exist in a Christian Church? There were all kinds of doctrines in the Church. Let them listen to this one paragraph from the *Times* newspaper:—"It is no exaggeration to say that it is established that a clergyman of the Church of England may teach any doctrine which only extreme subtlety can distinguish from Roman Catholicism on the one hand, Calvinism on the other, and Deism on a third." The following were the words of a most distinguished minister, Canon Ryle. He said that he felt, in looking into the Church, that it was like visiting a zoological garden, or a Noah's Ark, in which clean beasts and unclean beasts were assembled, but with this difference, that the clean beasts were in two's, and the unclean beasts were in seven's. (Laughter.) He (Mr. Richard) said that at this Church Congress there was scarcely any point in which they could agree. They differed on what they should consider the most important verities of the Christian faith, on the constitution of the Church, whether the Church was Catholic or Protestant, as to the nature of clerical orders, and the relation held by the Church in connection with the State. But there was one point, and only one point, on which they were unanimously agreed, and that was to keep the Dissenters out of the churchyards. (Hear, hear.) This was where they found the unity of the spirit and the bond of peace. With such a state of things existing, then, he said the time for the dissolution of the Church's connection with the State was not far off. (Cheers.)

And finally, the country was beginning to find, and indeed many of the members of the Church of England themselves were acknowledging, that the former boast made on behalf of the Church that she was the bulwark of Protestantism, was now a delusion and a snare. Mr. Richard here stated a number of facts showing the extremes to which many clergymen of the Establishment were proceeding in the direction of Romish doctrines and practices. But were there any signs that the time was at hand when disestablishment must and would be taken up as a practical question by the Liberal party? He thought there were. The leaders of that party had long fought shy of the question. But they were evidently, if cautiously, drawing nigh to it and looking at it, as something they may have to deal with before very long. Let us hear what they say:—

Lord Hartington—who, since he assumed the leadership of the party, had shown remarkable ability, judgment, and skill—during his recent visit to Scotland said he was not a man to promote agitation for disestablishment, but neither did he desire to repress or discourage it, and, he added, if the Scotch people were pretty unanimous in demanding the disestablishment of the Church of Scotland, he was not the man to stand in their way. (Cheers.) Then Lord Hartington went on to say that the disestablishment of the Church of England was not yet one of the practical politics of the day. He (Mr. Richard) said they must make it so. (Cheers.) Lord Granville was an admirable man, whose name and character were a precious possession to the Liberal party. He had fought their battle in the House of Lords on the burials question with consummate courage, dexterity, and success. Well, these are his sentiments:—"Although I do not agree with a dictum uttered by a member of the present Government that an Established Church was the greatest benefit which a nation could have, because I believe it *was a curse to Ireland, that it is of no great advantage to Scotland, and that it would be a disadvantage to our great colonies, and to such countries as Italy and the United States*, yet I cannot join in the attack upon it." If Lord Granville thinks an Established Church was a curse to Ireland, that it is no great advantage to Scotland, and a disadvantage to our great colonies and Italy and the United States, we may say to him, "Thou art not far from the kingdom of heaven." (Laughter and cheers.) Then there is Mr. Bright. I need not say that on this subject he is sound as a trivet. His eloquent voice has often been heard, and will be heard again when occasion requires, giving forth no uncertain sound on the question of disestablishment, and there are few men in the country who wield so powerful an influence as he does. (Loud cheers.) Well, there was their friend Mr. Forster, and a very cautious gentleman he was. (Laughter.) He recently said that the present Established Church was a great institution, which had to go on without almost a possibility to reform, since it could only be reformed by Parliament, and Parliament was a body which could not effect any reform at all. Now, an institution which by general consent imperatively required reform, but for which there was no possibility of reform, must surely be not very far from the end. (Cheers.) Mr. Forster went on to say that he wished to reserve his opinion on the matter of disestablishment until the agricultural labourer was admitted to the franchise so that he might have his opinion. Now this was one of the finest examples he (Mr. Richard) had ever met with of what the Gospel calls "humbleness of mind." Here is Mr. Forster, a very stalwart and resolute politician, especially in opposing his friends, willing to sit at the feet of poor Hodge, and learn from him what he ought to do on a great question of national policy. (Laughter.) He thought there was great hope of Mr. Forster so long as he continued in this meek and docile temper, for if he (Mr. Richard) was rightly informed, Hodge is likely to give a very clear vote on the disestablishment question. (Cheers.) Now we come to Mr. Stansfeld, another member of the late Liberal Cabinet. He is wholly right. These are the words he lately wrote to his own constituents:—"England, like every free and progressive people, tends towards equality in its institutions. The Church can be no permanent exception to this rule. The Church claims freedom and life, and I rejoice in the claim. She can only enjoy that freedom and life on the terms of independence of the State and of religious equality—"a free Church in a free State." Then take Mr. Knatchbull-Hugessen, certainly one of the ablest members of the late Government outside the Cabinet. In a recent speech he said:—"Passing on to the question of disestablishment of the English Church, a few years ago this was one which we might push aside, but it was now a question which must be dealt with shortly, perhaps in the lifetime of them all." How about Mr. Gladstone? Well, I have no authority to answer for Mr. Gladstone. But I heard him say not long ago in the House of Commons, "I am no idolater of Establishments," and it is understood that he is quite prepared to go at once and strenuously for the disestablishment of the Church of Scotland. (Loud cheers.) Perhaps we may venture to believe that there is some side light thrown upon his views by those recently expressed by his son, Mr. W. H. Gladstone, in addressing his constituents. He said the Church of Scotland was such an anomaly as could hardly be found elsewhere in the world, and could not endure long; and when the people of Scotland had made up their minds about it, there would be no hanging back on the part of the Liberals in disestablishing that Church. In England, he added, the case stood upon a different footing. . . . At the same time he by no means ventured to predict a long life for the Established Church of England. (Cheers.) Now let me give you one Conservative opinion. Lord Derby, then Lord Stanley, speaking several years ago on the abolition of Church rates, said:—"I think the change is doubly important, not only on account of the intrinsic merits of the case, but because it will afford us the first practical experiment of that principle of self-support in religious matters, which, whether we like it or no, whether we approve it or no, seems likely—perhaps certain—in the inevitable progress of public events, to be the principle of the next generation." (Loud cheers.) From all this he thought they would not be wrong in predicting that "the beginning of the end" was not far distant. For his own part he believed it was "a consummation most devoutly to be wished." He had the strongest conviction that the separation of the Church from the State would be attended with the happiest results to all parties concerned. It would relieve the State of endless embarrassment. It would remove the most formidable obstacle to Christian and indeed to national unity. It would take out of the way manifold occasions for scandal which injured the national morality, and brought Christianity itself into reproach. Above all, he believed, it would contribute to the purity, the freedom, the dignity, and the efficiency of the Episcopal Church itself. (Loud cheers.)

# THE CONTEMPORARY REVIEW.

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ESSAYS and NOTICES.


The twelve years which have elapsed since the CONTEMPORARY REVIEW was started have been years of change unexampled in rapidity; and nothing has varied more conspicuously than the complexion of public controversy on theological and philosophical questions. It would be trite to say that the old acrimony is gone—the change goes much deeper than that. We live in times when opinion, of whatever school, operates in massive currents. We cannot control those of our own side—we cannot even guide them; they take us up with them, and float us along, even when we fancy we are acting independently. The controversial methods which were possible twelve years ago are now impracticable. While, on the other hand, there is a very largely increasing mass of cultivated opinion which is unfavourable not only to Christianity proper, but even to any living kind of Theism, there is an increased unwillingness in public controversy to admit any final antagonism. And there is also an increased desire on every side to hear, from qualified expounders, the case of every other side. Any editor who tries the experiment on a large scale, will find that the highest questions of theology, philosophy, and secular and ecclesiastical politics cannot now be discussed by competent men on what might be called the old-fashioned terms of a positive and sectarian "platform," with occasional leave to a stranger to address the meeting for a few minutes, under correction of the Chair. An entirely new literature, which may be described as the Literature of the Higher Controversy, has sprung up. And the forms upon which controversy may now be carried on in this literature have been very greatly, if not supremely, influenced by the circumstance that, recent speculation having entered largely into the poetry and other imaginative literature of the hour, a new dialect has been formed. Nobody will contend that this fact—favourable as it undoubtedly is to insincere accommodations—is all of it so much to the good; but it is something more and better than a help to courtesy in discussion—it saves many a wound to the heart and the nobler imagination. It would be hard to decide on which side of the two greater camps there has been the more readiness to come closer and closer by degrees to the other, and see how much can be settled without blows. But the results must be patent to us all.

To these results the REVIEW of which I have been the conductor has necessarily been sensitive—it has reflected them, does still reflect them, and cannot cease to do so without stultifying itself as a contemporary Review intended to maintain a high literary position. The attitude of such a Review is, of course, exceedingly difficult to adjust by mere editorial force. It may change from decade to decade, or even more frequently. It may by chance appear biassed, now in one direction, and now in another. But so long as all aspects of the higher controversy are reflected in it, and so long as the literary quality of the matter is excellent, the periodical will, as a periodical, stand justified. The other point for which I am personally responsible is that in the CONTEMPORARY REVIEW, taken as a whole, the key-note of all the literature for which I have ever been personally responsible shall be distinctly heard—"We live by admiration, hope, and love."

Now, it has been arranged that in the CONTEMPORARY REVIEW the higher philosophic minds at home and abroad will render faithfully for general reading in cultivated circles the reserves, the resistance, the reaction of the philosophic intelligence, as distinguished from the merely scientific. Specialists and experts will, of course, be heard in our pages, but it is intended that we should now listen to some larger and more deliberate utterances of "the masters of such as know" upon the ultimate bearings of what the specialists have to tell us.

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Several sheets will be added to each Monthly Number to afford room for the new features; and the efficient assistance secured for these, as well as for the REVIEW generally, enables me to promise a work of special—I had almost said of indispensable—utility to every person who takes an interest in those efforts of mind by which alone an estimate can be formed of the progress of nations in knowledge, enlightenment, and civilisation.

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